

PAUL AND THE RESURRECTION OF JESUS
AS RELATED TO PASTORAL COUNSELING

A Professional Project
Presented to
the Faculty of the School of Theology
Claremont, California

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
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June 1977

This professional project, completed by

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of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

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ABSTRACT

Because pastoral care takes place within the context of the Christian church, the New Testament traditions must be examined as possible aids or obstacles to counseling. The resurrection of Jesus is of cardinal importance in the New Testament, but Biblical criticism has posed many questions about it. Does its problematic status prevent the resurrection from being applicable to contemporary pastoral counseling? This project undertook to assess the effectiveness of Jesus' resurrection as a religious resource in dealing with today's pastoral counseling problems.

The New Testament study was restricted to the writings of Paul. A careful survey was made of historical-critical scholarship from 1907 to 1974. Then those types of pastoral counseling in which "resurrection" might be applicable were examined: supportive, crisis, educative, and religious-existential. This involved a review of the literature from 1950 to 1977. As a hermeneutical tool to interpret the resurrection and bridge the twenty-century gap between Paul's thought and the modern world view, the theological position of Ogden was chosen. His position modifies the existentialism of Bultmann and combines it with the process thought of Hartshorne. The resulting interpretation of Paul's thought was both existential and theocentric. As such, it covered resurrection in the present

and in the future, and resurrection both from physical death and from perpetual perishing (transiency of achievements).

Having interpreted Paul's thought, the project considered how that interpreted thought might then be applied to pastoral counseling. Successful application was found to depend upon shared frameworks of meaning within the church community and upon a revitalization of religious language. To establish those preconditions for pastoral counseling, the use of spiritual growth groups was proposed. Such groups were suggested for each of the counseling areas that had been examined. The existentialist interpretations were applicable to all the counseling areas because of the existential element in all human problems.

A concrete example was given of a group which could benefit from the application of Paul's thought, especially to the problems of physical death, bereavement, and existential anxiety. Ways were shown in which counseling could meaningfully apply the thought of Paul and perhaps facilitate the resurrection (the decision to accept God's love and have a new, authentic existence) of persons in the group.

Conclusions included: 1) Yes, Jesus' resurrection can be applied effectively to today's counseling problems. 2) The theological position of Ogden is one hermeneutical tool that may be used successfully in making that

application. 3) To apply the interpreted thought requires that the church community share a framework of meanings and revitalize its religious language. 4) This may be aided by the use of growth groups. 5) Such efforts draw upon the full range of the pastor's skills in pastoral care (broadly defined), in addition to counseling skills as such.

Chapter 1

INTRODUCTION

. . . the slow, sure doom falls pitiless and dark.¹
 Bertrand Russell (1903)¹

Now if Christ is preached as raised from the dead, how
 can some of you say that there is no resurrection of
 the dead?

1 Cor. 15:12

The two curricular areas to be integrated in this project are New Testament and Pastoral Counseling. In particular, the project deals with the problem of applying a specific tenet of New Testament faith--the resurrection of Jesus--in contemporary pastoral counseling.

This topic may be envisioned in a dramatic way. Imagine a parishioner talking with the minister in a counseling situation. In contrast, imagine that same member on Easter Sunday morning. Before an altar covered with lilies, and accompanied by a specially-hired group of trumpeters who add emotional intensity to the music, the worshiper joins the rest of the congregation in singing Charles Wesley's "Christ the Lord is risen today!" Or

¹M. Cohen, Penguin Dictionary of Quotations (New York: Atheneum, 1962), p. 302. Originally published in B. Russell, "A Free Man's Worship," Independent Review, I (December 1903), 415-424.

perhaps the parishioner listens to the Easter portion of Handel's "Messiah," hearing some of the very passages with which we will be concerned (from 1 Cor. 15). Is there any legitimate way in which Jesus' resurrection, which is so powerfully affirmed to the parishioner on Easter morning, can be effectively utilized as a resource in the pastoral counseling of that same church member?

IMPORTANCE OF THE PROBLEM

A project such as this is important both to the life of the church and to professional leadership, as will be illustrated by the following paragraphs.

New Testament

When we consider Christianity as a historical movement, we certainly recognize the profound influence of the New Testament upon that movement.² Also, the resurrection of Jesus is of cardinal importance in the New Testament itself, all of which was written in the light of the resurrection faith.³ But Biblical criticism has posed more questions about the resurrection than about any other central affirmation of belief.⁴ Thus it has been and

²H. Kee, F. Young, and K. Froehlich, Understanding the New Testament (3d ed.; Englewood Cliffs: Prentice-Hall, 1973), p. 4.

³E. Titus, "Resurrection," in J. Hendricks et al., Christian Word Book (New York: Abingdon Press, 1968), p. 261.

⁴V. Harvey, Handbook of Theological Terms (New York: Macmillan, 1964), pp. 204-205.

remains an important topic in New Testament scholarship. Furthermore, if the rhetoric of the church has any authenticity, the resurrection of Jesus is also important, in some way, to the life of the church today. I propose to examine one way in which it might be important.

Pastoral Counseling

From the perspectives of both the congregation and the minister, pastoral counseling is significant in the life of the church. Clinebell reported a survey in which almost 90% of the laypersons interviewed thought that ministers should be trained in counseling.⁵ Another study showed that, of those interviewed who had sought professional help, 42% had gone to ministers for that help.⁶

In the very practical matter of time expenditure, counseling certainly is important to the minister in exercising professional leadership. Some surveys have shown pastors spending as much as 30% of their time doing counseling.⁷ Clearly, the effectiveness and efficiency of this counseling not only affects the lives of the counselees, but also the extent to which the minister can perform the whole range of professional tasks.

⁵H. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), p. 43.

⁶Ibid.

⁷Ibid., p. 44.

Need for Integration

But in what sense is all this counseling "Christian"? Is it in any way informed by the New Testament? In other words, does pastoral counseling have anything different to offer from what is provided by secular counseling. Recently, Browning has claimed that there should be a difference, and that the distinction should be clear to all who come for counseling.⁸ But he also asserts that much of the theory and practice of pastoral care is not adequately influenced by its religious context.⁹ So perhaps the integration I am seeking is needed and will be useful.

This suggests that, because pastoral care takes place within the context of the Christian church, the New Testament traditions must be examined as possible aids or obstacles to effective counseling. As will be shown in Chapter 3, the resources of religion are especially likely to be appropriate in Supportive, Crisis, Educative, and Religious-Existential counseling.¹⁰ In particular, the resurrection of Jesus (variously interpreted) seems as if it might be helpful in counseling regarding "death" (also variously interpreted). The resurrection of Jesus is a potential religious resource which is distinctively

⁸D. Browning, Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976), p. 16.

⁹Ibid., pp. 72, 105.

¹⁰Clinebell, pp. 143, 163, 190, 246-247.

Christian; as such it should be considered carefully by the Christian pastoral counselor. This is important not only with respect to physical death and its accompanying fear and grief; there is an existential dimension in all human problems.¹¹ Thus in the Pastoral Counseling portion of the project (Chapter 3) and in the integration portion (Chapter 4) it will be appropriate to look at the range of counseling problems in which existential anxiety plays a particularly significant part.

Because of the importance of the topic to the life of the church and to professional responsibility within the church, this project undertakes to assess the effectiveness of a specific religious resource--the resurrection of Jesus--in dealing with today's pastoral counseling problems.

SCOPE AND LIMITATIONS OF THE PROJECT

To sufficiently narrow the topic within the limits of a D. Min. project, the New Testament portion of the project will be limited to Paul's writings on the resurrection of Jesus. Similarly, the Pastoral Counseling portion cannot treat every conceivable type of counseling. Instead, it will be restricted to the four major types named in the preceding section. They were chosen as providing the best opportunities for using the religious resource. Also, more emphasis will be placed upon group

¹¹Ibid., pp. 247 ff.

methods than upon one-to-one interaction.

In the integration section, the theology selected as a hermeneutical bridge will be developed as fully as is necessary for the topic being considered. After Paul's thought has been interpreted, I will not stress a mechanical application of conceptual relationships between the interpretation and the counseling problems. Of course, some conceptual connections will be pointed out, but the emphasis will be on how to put the integration into practice through interpersonal relationships.

PROCEDURE FOR INTEGRATION

We cannot simply apply Paul's thought regarding the resurrection to contemporary counseling situations. Twenty centuries of changing world views, plus the rise of biblical criticism, have made the resurrection a hermeneutical and theological problem. Thus I have many interpretations from which to choose in interpreting the resurrection so that it may be made applicable to pastoral counseling. These interpretations often disagree with each other; a comparison of their relative merits would form a large and complete study in the curricular area of theology. But since my project is focusing on New Testament and Pastoral Care, I will simply choose the theological position which (for me) combines the features of 1) adequacy to Paul's writings; 2) speaking to my own existential anxiety (the counselor's own handling of existential anxiety has a

pronounced effect upon the outcome of the counseling);¹²
and 3) suitability for counseling the modern, largely
secular, person. To meet those requirements, I have
chosen the theological position of Schubert Ogden. It
modifies the existentialism of Bultmann and combines it
with the process thought of Charles Hartshorne in a way
that seems especially appropriate for pastoral counseling.
Particularly attractive is the way it deals with the
existential problem of "perpetual perishing."¹³

The information required for this project will be obtained primarily through reviewing the relevant literature. For the New Testament portion, this review will consist of a careful survey of some of the major scholarly studies, in this century, of Paul and the resurrection of Jesus.

For the Pastoral Counseling portion, the literature review will cover the period from 1950 to 1977, with increased attention being given to the more recent studies. Although any division into categories will involve some overlap, the counseling literature will be discussed in three major categories. First, the books and articles which focus primarily upon physical death and bereavement will be drawn upon under the heading of Crisis Counseling. Other writings which deal with various kinds of crises will

¹²Ibid., p. 262.

¹³S. Ogden, The Reality of God and Other Essays
(New York: Harper & Row, 1966), p. 224.

be discussed there also. Second, the books which relate Christianity to the general area of pastoral counseling will be reviewed at the end of the pastoral counseling chapter (Chapter 3). Third, three recent books which pertain more directly to the actual process of integration will be utilized in Chapter 4, under the heading of "Application of Paul's demythologized thought."

To supplement the information gained from literature, a further source of information in Pastoral Counseling will be reflections upon my own limited experiences in group counseling.

The hermeneutical bridge will require us to make use of the theological writings of Bultmann, Hartshorne, Ogden, and others.

ORGANIZATION OF THE PROJECT

As should be evident by now, the problem undertaken in this project is far from trivial. In fact, we will see in our literature reviews that many authors today find it inconvenient to write about resurrection. Ogden calls attention to this "knotty problem" in his field and points to the "paucity of adequate treatments . . . by mature theologians."¹⁴ Similarly, many otherwise excellent books on pastoral counseling become suddenly fuzzy when they approach the area of resurrection.

¹⁴Ibid., p. 206.

Therefore, I will want to make the discussion as precise as possible. To do so, I will keep the two curricular areas clearly separated as they are presented, each area in its own chapter. Then, in the final chapter, I will attempt to achieve the desired integration. This organizational scheme will produce the following sequence of chapters.

Chapter 2 (Paul and the Resurrection of Jesus) will present a summary of New Testament scholarship on the subject from 1907 through 1974. Each exegete will draw conclusions about what the resurrection meant to Paul.

Chapter 3 (Pastoral Counseling) will discuss four major types of pastoral counseling. The areas where religious resources (especially the resource of Jesus' resurrection) might be used or misused will be pointed out for each type.

Chapter 4 (Integration) will attempt to link the findings of the previous two chapters in a useful way. To do this, a hermeneutical tool will be developed from the theological position of Ogden. Using this tool, we will present existentialist interpretations of resurrection. Then criteria and methods will be developed by which those interpretations can be applied to modern counseling problems and thus be relevant to the life of the church.

By its very nature of being an integration, Chapter 4 automatically serves as the summing up of the whole project and the drawing of conclusions about it. Thus a

separate "summary and conclusions" chapter would not be appropriate.

When I have completed the four chapters, I will have made an attempt at bringing about a difficult integration. As I conclude my seminary training and embark upon parish ministry, I hope that I will continue to make this integration more effective--by means both of experience and reflection through the years of ministry. Also, I hope that others will consider and advance the same important topic.

Chapter 2

PAUL AND THE RESURRECTION OF JESUS

INTRODUCTION

The resurrection of Jesus was central in Paul's religion.¹ It was so crucial and decisive that it transformed Paul's whole view of history.² Because of this extreme importance, the resurrection usually has been a fundamental topic in any discussion of Paul's thought. The purpose of the present paper is to give a brief but careful survey of some of the major, twentieth-century treatments of Paul and the resurrection of Jesus.

Most such treatments focus on 1 Corinthians 15, with various authors drawing upon other passages as they see fit. Therefore, instead of organizing this paper around biblical texts, it will be more appropriate to present the authors in approximate chronological order (except for Conzelmann, who will be displayed immediately against Lake). The order of presentation will be:

¹E. Titus, Essentials of New Testament Study (New York: Ronald Press, 1958), p. 133.

²E. Titus, "The Religion of Paul" (BS 252), lectures of February 18, March 6, March 18, 1975.

Lake	1907
Conzelmann	1973 (English translation)
Knox	1941, 1950
Baillie	1948
Bultmann	1948, 1953 (German)
	1951, 1955 (English translations)
Interpreter's Series	1953 - 1971
Marxsen	1968 (German)
	1970 (English translation)
Evans	1970
Bornkamm	1969 (German)
	1971 (English translation)
Perrin	1974.

At the end of the paper, the major ideas will be summarized.

The seven letters which are considered to be authentic are listed below in order of their writing; i.e., the probable dates are given for the major portion of each letter:

	<u>Bornkamm</u> ³	<u>Perrin</u> ⁴	<u>Kee, et al.</u> ⁵
1 Thessalonians	50	51	50-52
Galatians	54	54	53-54
1 Corinthians	54-55	55	54-55
2 Corinthians	54-55	56	55-56
Philemon	54-55	-	-
Philippians	54-55	52-55	-
Romans	-	57	56-57.

FROM LAKE THROUGH PERRIN

Lake

Writing in 1907, Kirsopp Lake used the literature from 1850 to 1906 in discussing "The Account of the

³G. Bornkamm, Paul (New York: Harper & Row, 1971), pp. 241-242.

⁴N. Perrin, The New Testament; An Introduction (New York: Harcourt Brace Jovanovich, 1974), Ch. 5.

⁵H. Kee, F. Young, and K. Froelich, Understanding the New Testament (3d ed.; Englewood Cliffs: Prentice Hall, 1973), p. 428.

Resurrection of the Lord given by St. Paul."⁶ Lake analyzed 1 Cor. 15, with special attention to vv. 3-8. The basic method of reasoning used by Lake was to reverse Paul's argument. That is, Lake reasoned that Paul had based his description of the resurrection body of believers upon his "knowledge" of the resurrection body of Christ.

(Paul) is basing his teaching as to what will happen to Christians at their resurrection on what has already happened to Christ; it is therefore a perfectly sound method of argument to reverse this process and to reconstruct his views as to the Resurrection of Christ, to which he only alludes, from the full statement which he gives of⁷ his hopes for the resurrection of Christians.

Using this method, Lake proceeded to treat two major questions regarding 1 Cor. 15:4 ff.

Question 1. Did Paul mean that what was buried in the grave was in every sense identical with that which was raised and seen? According to Lake, Paul believed in the complete personal identity of that which rose with that which had died and been buried; however, Paul rejected the resurrection of the flesh (1 Cor. 15:50, ". . . flesh and blood cannot inherit the kingdom of God. . . "). Paul did not think that the flesh would remain in the grave as decaying matter; instead Paul considered the resurrection to be a process of change. "The evidence points to

⁶K. Lake, The Historical Evidence for the Resurrection of Jesus Christ (New York: Putnam's, 1907), Ch. 1.

⁷Ibid., p. 20.

(Paul's) belief in a kind of transubstantiation of the body from 'flesh and blood' into spirit. . . ."⁸ This evidence cited by Lake included:

- | | |
|------------------|---|
| 1 Cor. 15:36 ff. | metaphor of the seed; |
| 1 Cor. 15:51-52. | ". . . we shall all be changed
. . . the dead will be raised
imperishable and we shall be
changed"; |
| Phil. 3:20-21. | ". . . we await a Savior, the
Lord Jesus Christ, who will
change our lowly body to be
like his glorious body. . . ." |

Lake concluded that those passages made it

abundantly plain that St. Paul expected some change in the human body at its resurrection which can. . . be described as a transubstantiation in the sense that he expected it to consist no longer of flesh and blood, but at the same time did not expect that this result would be obtained by the spirit taking to itself another body, and leaving behind the old material body.⁹

Hence, arguing backwards from this expectation by Paul regarding the resurrection body of believers, Lake further concluded that Paul believed that Jesus' body was changed from flesh to spirit in such a way that there was no trace left of the body of flesh which had been laid in the grave.¹⁰

This doctrine of resurrection was familiar in Judaism of the first century.¹¹ (Evans disagreed with this in his 1970 book. He suggests that the doctrine of resurrection was not firmly fixed in Judaism, and that it was

⁸Ibid., p. 21.

⁹Ibid., p. 22.

¹⁰Ibid., p. 23.

¹¹Ibid., p. 24.

largely absent from the teaching of Jesus.)¹² Many of the details of Paul's ideas and language are found in other Jewish documents (e.g., the metaphor of the resurrection body as a garment is found in the book of Enoch, and the simile of the grain of corn is found in rabbinical writings).¹³ But the Jewish idea apparently involved an initial resurrection of the flesh followed by a gradual change of the body.¹⁴ In contrast, Paul expected a sudden change "in the twinkling of an eye" (1 Cor. 15:52). Thus, again arguing backwards, Lake reasoned that Paul differed from Judaism because of his special knowledge of the resurrection body of Christ--knowledge obtained in the "appearance" of 1 Cor. 15:8.¹⁵ Lake's reasoning is not clear on this issue because (as he himself admitted later in his discussion--see below) there exists no indication that the first "appearance" was immediately after the resurrection. Therefore, even if the appearance to Paul was identical with previous appearances, and even if the first appearance was of a "spiritual body", no information is available about the initial state of the body immediately after the resurrection.

Question 2. In 1 Cor. 15:4-5, does Paul mean that "on the third day" defines the date of the resurrection,

¹²C. F. Evans, Resurrection and the New Testament (Naperville, IL: Allenson, 1970), p. 39.

¹³Lake, p. 26. ¹⁴Ibid. ¹⁵Ibid., p. 27.

regarded as a separate event from the first appearance (for which no date is given)? After considering some alternative opinions which previous scholars had held, Lake decided that a strict interpretation of the passage must answer "Yes" to that question.¹⁶ Also, he examined various Old Testament passages which might qualify as the "scriptures" in "he was raised on the third day in accordance with the scriptures" (1 Cor. 15:4) but found no strong candidates. He therefore concluded that the "third day" was based either upon a deduction from the Old Testament or upon an oral tradition about the women at the tomb.¹⁷

Lake next deduced that all of the "appearances" were immaterial. He did this by first pointing out that Paul recognizes no differences between appearances to himself and appearances to the other witnesses. Next, Lake accepted the "road to Damascus" accounts from Acts, stating that they exclude the possibility that Paul saw a material form. Thus, he reasoned, since the appearance to Paul was immaterial, and since all appearances were the same, then all of the appearances must have been immaterial.¹⁸ This agrees with Lake's previous result obtained by reversing Paul's argument of 1 Cor. 15.

Chronology. The chronology is vague; all of the

¹⁶Ibid., p. 28.

¹⁷Ibid., p. 32.

¹⁸Ibid., pp. 34-35.

appearances of 1 Cor. 15:5-8 presumably took place between the "third day" and the appearance to Paul, but there is no indication as to when the first appearance occurred. Nor does the passage tell how much time elapsed until "Last of all, as to one untimely born, he appeared also to me" (1 Cor. 15:8).¹⁹ Scholarship more recent than Lake's 1907 book has attempted to estimate the date of Paul's "conversion near Damascus" which we tentatively equate with the "appearance." For example, Conzelmann gives 32-35 A.D.,²⁰ Marxsen 33-34 A.D.,²¹ and Bornkamm 32 A.D.²²

The "twelve." Lake answered an objection which had been made in the 19th century regarding the appearance "to the twelve" in 1 Cor. 15:5; viz., that the appearance to the twelve was an anachronism because Matthias had not yet been chosen. Lake called this objection hypercritical, saying:

"the twelve" is the title of a body of men who were originally twelve in number, but it had become a conventional name, and bore no necessary relation to the actual number. (Paul) means the men who were known as "the twelve," and is not concerned with the arithmetical accuracy of the phrase at any given moment.²³

¹⁹Ibid., p. 37.

²⁰H. Conzelmann, History of Primitive Christianity (Nashville: Abingdon Press, 1973), p. 32.

²¹W. Marxsen, Introduction to the New Testament (Philadelphia: Fortress Press, 1968), p. 22.

²²Bornkamm, p. xi.

²³Lake, p. 37.

This 19th century objection is of special interest because Marxsen, writing in 1968, also is concerned about the difference between twelve and eleven in regard to 1 Cor.

15:5.²⁴ But Conzelmann (1973) eliminates the need for any such concern by pointing out that the Pauline period knew nothing about the "twelve apostles" as popularly envisioned today, but instead, on the one hand "the twelve" and on the other hand "apostles."²⁵ Their identification with each other was a later, post-Pauline occurrence.²⁶ Their names and historical function are uncertain. Thus a present-day concern with the presumed equation (12 minus Judas equals 11) is not valid.²⁷

Finally, Lake explored the question of whether 1 Cor. 15:3 ("for I delivered to you . . . what I also received") means that Paul was handing on a tradition or that Paul was referring to a vision or revelation. To investigate this question, Lake examined three passages which use somewhat similar wording:

1 Cor. 11:23	"For I received from the Lord what I also delivered to you. . ."
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²⁴W. Marxsen, The Resurrection of Jesus of Nazareth (Philadelphia: Fortress Press, 1970), pp. 80, 83; English translation of the 1968 German edition.

²⁵Conzelmann, p. 40.

²⁶Ibid., p. 148.

²⁷Ibid., p. 55.

1 Th. 4:15²⁸

"For this we declare to you by
the word of the Lord. . ."

1 Cor. 7:10

". . . I give charge, not I
but the Lord, . . ."

and concluded that Paul was referring to a formulated tradition.²⁹ He pointed out that 1 Cor. 15:8, in which Paul reports his own experience, is obviously an addition to the tradition that Paul had received, but "it is impossible to prove that it is only this verse which he has added."³⁰ Writing 65 years after Lake, Conzelmann states that the confessional formula used by Paul extended only to the end of v. 5, "then to the twelve," and that the rest of the appearances were added by Paul.³¹

To summarize Lake's conclusions about Paul and the resurrection:

1. Paul believed that the risen Lord had appeared to him and to others in a manner that left no doubt as to Jesus' triumph over death;

²⁸Bultmann says that tradition of the Jerusalem church is behind this passage, but "it is not certain" whether Paul is quoting tradition or "appealing to a revelation accorded to him by the exalted Lord."
R. Bultmann, Theology of The New Testament (New York: Charles Scribner's Sons, 1951), I, 188-189.

²⁹Lake, pp. 38-41.

³⁰Ibid., p. 42.

³¹Conzelmann, p. 39.

2. Paul thought that the body of the risen Lord did not consist of flesh but had been transubstantiated into spirit;

3. This process of change had taken place on the third day;

4. Paul probably believed that the first appearance had been to Peter, but does not say when or where it took place;

5. Paul derived part of his teaching on the resurrection from the tradition of the early church.

Conzelmann

Some of Conzelmann's contributions to the discussion of 1 Cor. 15 were mentioned above. Also, he makes an observation about v. 6, "Then he appeared to more than five hundred brethren at one time, most of whom are still alive. . . ." Conzelmann points out that the majority would in fact have been alive in A.D. 55 when Paul wrote 1 Corinthians.³² (Perrin³³ also gives the A.D. 55 date; Knox³⁴ gives A.D. 51-53; Bornkamm³⁵ gives A.D. 54-55; Evans³⁶ gives A.D. 56.) It is unlikely that this experience

³²Ibid., p. 40.

³³Perrin, p. 101.

³⁴J. Knox, Chapters in a Life of Paul (Nashville: Abingdon Press, 1950), pp. 85-86.

³⁵Bornkamm, p. 241.

³⁶Evans, p. 42.

should be equated with Pentecost because (1) Jesus does not appear on Pentecost, and (2) the appearances of 1 Cor. 15 are not characterized as ecstatic.³⁷

Conzelmann does not doubt that the eyewitnesses had experiences, but says that the content of the experiences "is not an event within objectively verifiable reality."³⁸ Furthermore, there is no testimony of a neutral (i.e. unconvinced) observer; but "unbelievers, indeed even opponents (Paul) were convinced."³⁹ Psychological attempts at explanation remain conjectures, because they cannot answer the question of why the appearances produced precisely the effect that they did; e.g., why did the disciples not withdraw into solitary meditation instead of going out into the public?⁴⁰

Knox

Paul twice cites his major experience of seeing the Lord (1 Cor. 9:1, Gal. 1:11-17) as proof of his apostleship, but only once (1 Cor. 15:8) as evidence for the resurrection.⁴¹ Knox agrees with other authors that the appearance to Paul was not fleshly and was of the same kind as the earlier appearances to others enumerated in 1 Cor. 15:5-7.⁴² But Knox emphasizes that Paul distinguished

³⁷Conzelmann, p. 40.

³⁸Ibid., p. 38.

³⁹Ibid.

⁴⁰Ibid., p. 39.

⁴¹Knox, p. 117.

⁴²Ibid., p. 119.

between this initial, major appearance to him and later "visions" which were still taking place.⁴³ As examples of these continuing visions, Knox gives

2 Cor. 12:1	"visions and revelations of the Lord"
2 Cor. 12:7	"the abundance of revelations"
Gal. 2:1	"I went up by revelation"

(It is important in following Knox's argument to bear in mind that he does not consider 2 Cor. 12 as referring to Paul's initial "conversion" experience.)⁴⁴ Because Paul cites only the one, major appearance as evidence of the resurrection, Knox says that Paul must have felt a difference in kind between that appearance and the rest of the "visions and revelations" to him.⁴⁵ This difference was that the later appearances to Paul were more ecstatic and less factual; Knox bases his statement primarily on the ecstatic character of the description in 2 Cor. 12. Paul apparently regarded the appearance of 1 Cor. 15:8 as being different from other visions of his, but the same as earlier experiences of the other apostles which could be taken as evidence of the resurrection.⁴⁶ This distinction made by Paul should keep us not only from accepting the gospel suggestions of a fleshly or semi-fleshly resurrection, but also from thinking of the appearance to Paul

⁴³Ibid., p. 121.

⁴⁴Ibid., pp. 78, 113.

⁴⁵Ibid., p. 122.

⁴⁶Ibid.

as a mere "vision" or "trance". Paul was subject to such visions and considered them to be of supernatural origin and significance, but he "placed his initial seeing of the Lord in an altogether different category."⁴⁷

Although it is tempting to think that 2 Cor. 12:1-5 is an attempt to describe Paul's experience of "seeing the Lord," the consensus says that it is not.⁴⁸ For example, Lake did not mention the passage; Conzelmann says that it describes an experience of ecstasy, but that we do not know whether the capacity to have such experiences "was first awakened . . . at the time of his conversion."⁴⁹ May and Metzger in the New Oxford Annotated Bible say it is "not probable" that this experience is the same as 1 Cor. 15:8.⁵⁰ Bultmann characterizes 2 Cor. 12:2-4 as a pneumatic experience ("an ecstasy as mysticism uses the word") but does not relate it to the resurrection appearance.⁵¹ Neither do Robinson, Filson, or Price (see p. 30 below). And, as we have just seen, neither does Knox. Since the passage is an attempt to describe an ineffable experience, we cannot be sure of its referent.

⁴⁷Ibid.

⁴⁸Titus, Essentials, p. 136; Titus, "Religion" Feb. 20, 1975.

⁴⁹Conzelmann, p. 80.

⁵⁰H. May and B. Metzger (eds.) The New Oxford Annotated Bible (New York: Oxford University Press, 1973), p. 1407.

⁵¹Bultmann, I, 202.

Returning to Knox: he agrees with Bultmann and others that Paul considered resurrection and exaltation to be one event. Jesus was not raised from the tomb to spend a period of time on earth and then ascend to the heavens. Instead, he was transformed directly from the flesh to his exalted state in heaven.⁵²

In a beautifully written little book for the general reader (published in 1941, nine years before his book discussed above), Knox follows C. H. Dodd in characterizing Paul's view of the resurrection as victory over the "principalities and powers."⁵³ That is, the cross represented a struggle with the forces of sin, and the resurrection showed that Christ had won.⁵⁴

Even though Paul's letters sometimes suggest that the resurrection was a form of "adoption" (Rom. 1:4), Paul was not an adoptionist.⁵⁵ This was because adoptionism excluded the idea of pre-existence. Knox takes the pre-Pauline hymn of Phil. 2:6-11 as being representative of Paul's thought regarding Jesus' humanity and the significance of the resurrection.⁵⁶ When Christ "emptied himself," he

surrendered his deity and entered upon an altogether different mode of existence. The characteristic

⁵²Knox, pp. 119-120.

⁵³J. Knox, The Man Christ Jesus (Chicago: Willett, Clark, 1941), p. 80.

⁵⁴Ibid. ⁵⁵Ibid., p. 86. ⁵⁶Ibid., p. 86-89.

Greek conception of humanity and divinity fused . . . would have been impossible for Paul. For him, a great gulf lies between both the pre-existent and the post-resurrection glory, on the one hand and the earthly life on the other.⁵⁷

Resurrection and exaltation are equated. Knox emphasizes the word "therefore" in the hymn (Phil. 2:9): "Jesus became obedient unto death . . . therefore God has highly exalted him . . . " Thus, for Paul, the resurrection was action taken by God because of Jesus' obedience.⁵⁸

Baillie

Writing in the period between the two Knox books, Baillie showed that Paul connected the "atoning work" of Christ not only with his cross and passion, but also with his resurrection.⁵⁹ To demonstrate the importance to Paul of the resurrection, and its relationship to atonement, Baillie quoted Rom. 4:25; 6:9 f.; 8:33 f. and Phil. 3:9-11. The resurrection is related to the "point in human history where we find the actual outcropping of the divine Atonement."⁶⁰

⁵⁷Ibid., p. 86.

⁵⁸Ibid., p. 88.

⁵⁹D. Baillie, God Was in Christ (New York: Charles Scribner's Sons, 1948), p. 199.

⁶⁰Ibid., p. 201.

Bultmann

The analyses by Bultmann are typified by a strong tendency to see Gnostic influences and by existential interpretations.⁶¹ Some of his discussions relevant to 1 Cor. 15 are described below.

Bultmann describes 1 Cor. 15 as a "great polemic against the Gnosticizing party at Corinth."⁶² He says that Paul lists the witnesses who have seen the risen Christ (1 Cor. 15:5-8) because he is pushed to do so by Gnosticizing objections.⁶³ Paul misunderstood his opponents by assuming that they thought existence ceased at death (15:19, 32); their practice of vicarious baptism (15:29) showed that was not actually their view.⁶⁴ Paul thought that his list of witnesses would guarantee the resurrection of Christ as an objective fact, but the resurrection "simply cannot be a visible fact in the realm of human history."⁶⁵

Gnostic cosmology and eschatology are the source of the drama in 1 Cor. 15:20-28. It deals with the "end of the battle of the Powers that are at enmity with God."⁶⁶ The work of Christ in this passage is a victory over cosmic

⁶¹E. Titus, "The Problem of The Historical Jesus" (BS 265), lectures during Fall, 1974; Titus, "Religion" March 11, 1975.

⁶²Bultmann, I, 169.

⁶³Ibid., I, 295.

⁶⁴Ibid., I, 169.

⁶⁵Ibid., I, 295.

⁶⁶Ibid., I, 228.

powers.⁶⁷ Bultmann defines the death and resurrection of Christ as being bound together in one salvation-occurrence.⁶⁸ This salvation-occurrence is cosmic in accordance with the Gnostic view of the redeemed Redeemer; just as his return to his heavenly home means his "release from the sinister powers that rule this world below," so those who are "bound up with him in one body" share in the release.⁶⁹ In this way Bultmann interprets "that I may know him and the power of his resurrection . . . that if possible I may attain the resurrection from the dead" (Phil. 3:10-11).⁷⁰ Christ through his resurrection brought life and freedom from the annihilating powers (1 Cor. 15:21-22).⁷¹ In other words, Bultmann says that Paul expresses his ideas on the death and resurrection of Christ in language taken from the mystery religions and Gnosticism.⁷²

Bultmann considers the enumeration of appearances in 1 Cor. 15:5-8 to be a transmission of tradition and to imply that the resurrection of Jesus meant simultaneously his exaltation.⁷³ He says that the dominant view in Paul and others of his time was that Christ's resurrection coincided with his exaltation to heavenly glory.⁷⁴

⁶⁷Ibid., II, 153.

⁶⁸Ibid., I, 293.

⁶⁹Ibid., I, 299.

⁷⁰Ibid.

⁷¹Ibid., I, 300.

⁷²Ibid., I, 345.

⁷³Ibid., I, 45.

⁷⁴Ibid., I, 82.

To equate the appearance to the five hundred (1 Cor. 15:6) with the event of Pentecost is mere supposition.⁷⁵

In his discussion of the soma pneumatikon ("spiritual body"), Bultmann asserts that "Paul's capacity for abstract thinking" is not "developed" so that Paul does not distinguish between soma in the basic sense of "self" and soma in the different sense of the material body. Hence, in 1 Cor. 15, Paul

connects the idea of somatic existence in the eschatological consummation with a mythological teaching on the resurrection (in which) soma must appear . . . as a thing of material substance . . . And since the substance of the resurrection body cannot be "flesh and blood," the unfortunate consequence is that pneuma must be conceived as a substance of which that soma consists.⁷⁶

Bultmann says that the real intention of Paul can be separated from such mythology; Paul intends to convey the idea that specific human existence, both before and after death, is a somatic existence in the basic sense of "self." The vehicle of resurrection life is the soma transformed (i.e., released from the dominion of flesh). The soma is man's self, while sarx is "a power that lays claim to him and determines him."⁷⁷ The resurrection of the body means the "transformation of the soma from under the power of the flesh into a spiritual soma; i.e., a Spirit-ruled soma."⁷⁸

⁷⁵Ibid., I, 45.

⁷⁶Ibid., I, 198

⁷⁷Ibid., I, 201.

⁷⁸Ibid.

Finally, Bultmann gives his typical interpretation of Paul's view of Christ's resurrection. Bultmann says the resurrection cannot "be demonstrated or made plausible as an objectively ascertainable fact." But insofar as the resurrection or the risen Christ

is present in the proclaiming word, (the resurrection) can be believed--and only so can it be believed. Belief in the resurrection and the faith that Christ himself, yes God Himself speaks in the proclaimed word . . . are identical.⁷⁹

Interpreter's Series

Brief comments are given in exegeses and articles by various authors in the Interpreter's Bible, Interpreter's Dictionary, and Interpreter's One-Volume Commentary.⁸⁰ Although they span the years from 1953 to 1971, they are grouped here for convenience.

Gal. 1:15-17 was treated as a reference to Paul's "conversion" and the resurrection appearance by Stamm (1953, Lutheran Theological Seminary),⁸¹ Craig (1953, Drew),⁸² and Furnish (1971, Perkins).⁸³ The latter called

⁷⁹Ibid., I, 305.

⁸⁰Interpreter's Bible (Nashville: Abingdon, 1953); Interpreter's Dictionary of the Bible (Nashville: Abingdon, 1962); Interpreter's One-Volume Commentary on the Bible (Nashville: Abingdon, 1971).

⁸¹R. Stamm, "Galatians," Interpreter's Bible, X, 454, 458.

⁸²C. Craig, "Corinthians," Interpreter's Bible, X, 98.

⁸³V. Furnish, "Galatians," Interpreter's One-Volume Commentary, p. 826.

these verses "the most explicit reference" to the conversion and call to be found in Paul's letters.⁸⁴

1 Cor. 9:1 was exegeted by Craig, who said "it was not a mythical figure, but the Jesus of history [sic] who had appeared" to Paul.⁸⁵

2 Cor. 12:1 ff. J.A.T. Robinson (1962) said, as had Knox, that Paul did not equate these "visions and revelations" with seeing the Lord (1 Cor. 9:1).⁸⁶ Both Filson (1953)⁸⁷ and Price (1971)⁸⁸ said that Paul was describing himself in 2 Cor. 12:2 ff., but that he was not referring to the resurrection appearance.

2 Cor. 4:6 Filson (1953) thought that the "light of the knowledge of the glory of God in the face of Christ" was the light that Paul had seen on the face of the risen Christ. But he supported that opinion by reference to the three accounts in Acts, not to the letters of Paul.⁸⁹ (This passage is avoided by most commentators. For example, it is passed over without comment by the Harper

⁸⁴Ibid.

⁸⁵Craig, p. 98.

⁸⁶J. A. T. Robinson, "Resurrection," Interpreter's Dictionary of the Bible, IV, 48.

⁸⁷F. Filson, "Corinthians," Interpreter's Bible, X, 405.

⁸⁸J. Price, "I Corinthians," Interpreter's One-Volume Commentary, p. 810.

⁸⁹Filson, p. 317.

Study Bible, the New Oxford Annotated Bible, and by the annotations in Meeks.⁹⁰ Nor do any of the authors studied from Lake through Perrin discuss its relation to the resurrection appearance.)

J. A. T. Robinson disagreed with the prevailing opinion that Paul regarded the other appearances of 1 Cor. 15:3-8 to be similar to the appearance to him.⁹¹ Of the other authors studied, none took Robinson's position.

Marxsen

Publication of "The Resurrection of Jesus of Nazareth" (German, 1968; English translation, 1970) resulted in widespread reaction. In 1971 alone, fifteen reviews of the book were printed in English-language, Protestant journals; they ranged from complete agreement with Marxsen to strong objections.

Marxsen says it is "perhaps permissible" to use what we have called the method of Kirsopp Lake; i.e., to deduce something about Jesus' resurrection body from Paul's description of the bodies in which the dead are to be raised (1 Cor. 15).⁹² He then explains the difference between the fleshly body and the soma; it is the soma that is resurrected.⁹³

⁹⁰W. Meeks, The Writings of St. Paul (New York: Norton, 1972)

⁹¹Robinson, p. 48.

⁹²Marxsen, Resurrection, p. 69. ⁹³*Ibid.*, pp. 68-70.

Next, Marxsen says (as have other authors) that the witnesses of 1 Cor. 15:3-8 were not witnesses of the resurrection itself, but of post-resurrection appearances. Also, he agrees that, in Paul's opinion, the first appearance was to Peter and the last appearance was to Paul.⁹⁴ Furthermore, Paul is probably listing the appearances in order.⁹⁵ He points out that this traditional formulation only mentions the appearances without describing them.⁹⁶

The main contention regarding Paul is that "Paul himself does not associate the resurrection with his experience on the Damascus road"; therefore, Paul "fails to indicate whether it was that experience which convinced him of Jesus' resurrection."⁹⁷ Marxsen begins his argument by looking at the passages in which he thinks Paul is speaking of his Damascus road experience. (Marxsen limits that experience to three passages, which implies that he does not think 2 Cor. 12:1 ff. describes the same experience.)

1. Paul's first mention of his experience is Gal. 1:15-17, ". . . was pleased to reveal his Son to me . . ." Since Paul does not speak of seeing Jesus, this shows that "he does not have to use the word see. He can describe (the Damascus experience) by means of another term (reveal)."⁹⁸ The general meaning of 'reveal' is the

⁹⁴Ibid., p. 81.

⁹⁵Ibid., p. 82.

⁹⁶Ibid., p. 83.

⁹⁷Ibid., p. 101.

⁹⁸Ibid., p. 102.

uncovering of something which is hidden; the mode of this uncovering remains unspecified.

2. Paul's second mention of his Damascus experience is 1 Cor. 9:1, "Have I not seen Jesus our Lord?" Even though Paul now calls his experience seeing, Marxsen emphasizes that there is no mention of the resurrection.⁹⁹

3. Paul's third mention of the Damascus experience is 1 Cor. 15:8, which mentions the resurrection and uses the word appeared. But Marxsen considers this shift in Paul's terminology as follows: "As time went on Paul was constrained, for apologetic reasons, to approximate his formulations to those of tradition."¹⁰⁰

From this argument, Marxsen concludes that Paul nowhere says that what happened on the Damascus road convinced him of Jesus' resurrection.¹⁰¹ Paul was sure that the resurrection had occurred, but he does not offer factual evidence; statements such as 1 Cor. 15:20, "But in fact Christ has been raised from the dead . . ." are "mere assertions."¹⁰² In particular, Paul does not cite his Damascus road experience as factual evidence for the resurrection.¹⁰³

When Paul spoke first of a revealing and later of a seeing, he intended to "express the fact that the impulse to faith came from outside himself . . . whether he

⁹⁹Ibid., p. 104.

¹⁰⁰Ibid., p. 106.

¹⁰¹Ibid., p. 107.

¹⁰²Ibid., p. 111.

¹⁰³Ibid.

actually saw Jesus or not."¹⁰⁴

Marxsen agrees with Bultmann and Conzelmann that the historian cannot answer the question whether Jesus rose from the dead.¹⁰⁵ It cannot be answered by the methods of historical scholarship.¹⁰⁶ Marxsen also agrees with Bultmann that Paul probably misunderstood the people at Corinth who denied the resurrection of the dead by assuming that they therefore denied all hope of a future life (1 Cor. 15:12, 32).¹⁰⁷

Paul's quotation and expansion of the hymn to Christ (Phil. 2:6-11) is significant to Marxsen because it mentions exaltation but does not specifically mention resurrection. And exaltation is such that there can be no human "witnesses" to it.¹⁰⁸

Evans

During the years 1964-1969, Evans wrote a 190-page book dealing with the resurrection of Jesus and the general resurrection as presented in the New Testament. He commented upon the work of other authors, including the 1968 German edition of Marxsen's "Resurrection of Jesus of Nazareth." Not only did Evans analyze the ideas of Paul (especially 1 Cor.), but he also traced the development

¹⁰⁴Ibid., pp. 114, 116. ¹⁰⁵Ibid., p. 119.

¹⁰⁶Ibid., p. 122. ¹⁰⁷Ibid., p. 131.

¹⁰⁸Ibid., pp. 145-146.

and disappearance of some of those concepts by the time that the gospels were written. Evan's major statements about Paul's thoughts on the resurrection of Jesus are summarized below.

1. The resurrection is so important to Paul that to deny the resurrection is to deny not just one element of the faith, or one truth among many truths, but to negate the whole faith itself (1 Cor. 15:12-19).¹⁰⁹

2. Evans agrees with other authors that Paul thought the resurrection involved a transformation of the body as to its qualities while maintaining the same identity.¹¹⁰

3. ". . . he was raised on the third day in accordance with the scriptures" (1 Cor. 15:4) is peculiar in that it does not cite any specific scripture. Evans says that such usage is without parallel in the rabbinical writings, which always refer to a particular passage. Perhaps this phrase in the traditional formula transmitted by Paul represents early conflict with the rabbis over "proof" of the resurrection.¹¹¹

4. The resurrection is considered to be theocentric: i.e., it is an act of God upon Jesus, not an act of Jesus. For example, "he who raised the Lord Jesus . . .," (2 Cor. 4:14); ". . . God the Father, who raised him from the dead . . ." (Gal. 1:1); ". . . him that raised from

¹⁰⁹Evans, p. 4. ¹¹⁰Ibid., p. 11. ¹¹¹Ibid., p. 12.

the dead Jesus . . ." (Rom. 4:24); and "him who raised Jesus from the dead . . ." (Rom. 8:11).¹¹²

5. In Paul's theology, death is quasi-personified; it is the last enemy to be destroyed and resurrection is the final victory. Death no longer has dominion over Christ because he has been raised from the dead (1 Cor. 15:26, Rom. 6:9).¹¹³

6. Evans considers 1 Cor. 15:1-11 to have been written in 56 A.D. to remind the church at Corinth of what he had preached to them in 50 A.D. The evidence that Paul is passing on a tradition includes:

a) The words "delivered" and "received" are technical language for transmitting tradition;

b) The Greek could be construed as having once existed in Aramaic (this is debated);

c) Paul says he was not alone in preaching this gospel, "but that 'they' (presumably some . . . of those listed as witnesses of the resurrection) had preached the same thing."¹¹⁴

7. After reviewing many possibilities, Evans concludes that the traditional formula stops at the end of v. 5 after "then to the twelve." The rest of the appearances were added by Paul.¹¹⁵ This result agrees with Conzelmann.¹¹⁶

¹¹²Ibid., p. 21.

¹¹³Ibid., p. 26.

¹¹⁴Ibid., pp. 42-43.

¹¹⁵Ibid., p. 46.

¹¹⁶Conzelmann, p. 39.

8. Evans raises, but does not answer, the question of how Paul was able to say that the appearance to him was "last of all." Was this meant to be a factual statement that there had been no subsequent appearances to others? If so, how did Paul know?¹¹⁷

9. What was the function that the traditional formula was designed to perform in the church? It may have been a "legitimation formula"; i.e., it grounded the authority of the church leaders in the fact that they had received resurrection appearances.¹¹⁸ Evans quotes Marxsen as saying that this was how Paul wished to use the formula, regardless of its original intention.¹¹⁹

10. ". . . on the third day" refers to the resurrection, not to the appearances. But since the resurrection is "represented as the hidden act of God, no one could tell 'when' it took place, as opposed to 'when' . . . the Lord appeared to men."¹²⁰ Therefore, "on the third day" is not intended as a chronological but as a theological statement. Several possibilities are examined by Evans, but the meaning of the theological statement remains unclear.

11. Evans points out that Paul's witness to the resurrection in 1 Cor. 15:3 ff., referring both to tradition

¹¹⁷Evans, p. 46. ¹¹⁸Ibid., pp. 46-47.

¹¹⁹Marxsen, Resurrection, p. 85.

¹²⁰Evans, p. 48.

and still-living persons, no longer was strongly active when the gospels were written. That is, the list of appearances and gospel narratives do not correspond closely.¹²¹

12. The statement "Have I not seen Jesus our Lord?" (1 Cor. 9:1) refers to the same appearance as "he appeared also unto me" (1 Cor. 15:8), according to Evans. Paul understood this appearance to be of the same kind as the appearances to others enumerated in 1 Cor. 15.¹²²

13. However, Evans says that it is not clear that Gal. 1:16 refers to the same event. Instead of "to reveal his Son to me, in order that I might preach him among the Gentiles . . ." (RSV), Evans suggests that the meaning might be "to reveal his Son through me to the Gentiles . . ."¹²³

14. Furthermore, in direct contradiction to the method of Kirsopp Lake, Evans claims that the argument of 1 Cor. 15 is not "sufficiently precise" to deduce from the "exposition of the spiritual body of Christians how Paul thought of the risen body of Christ or of the nature of his appearance."¹²⁴

15. The "he appeared" in the kerygmatic statements of 1 Cor. 15:5-8 is taken by Evans to imply "he came out of the sphere of eternity and invisibility and was made manifest

¹²¹Ibid., p. 52.

¹²²Ibid., p. 55.

¹²³Ibid., p. 56.

¹²⁴Ibid.

by God."¹²⁵ That is, "he was raised and appeared" is a theological statement meaning that "from the state of invisibility, which he occupied as a result of resurrection, Jesus becomes (temporarily) visible before returning back to (that state)."¹²⁶

Similarly, Evans points out that to say "I have seen Jesus" could be a simple statement of fact, but to say "I have seen the Lord" involves a christological confession.¹²⁷

Paul is the only New Testament writer who could say both "he appeared also unto me" and "I have seen the Lord," but he nowhere gives details of what this means. If the method of Kirsopp Lake does apply, Evans says that 1 Cor. 15:35-49 regarding a spiritual body means that Paul probably did not think of the resurrection body of Christ as the object of earthly sight.¹²⁸

16. The consequences, purpose, and significance to Paul of the resurrection include, among others:

- a) Jesus was "raised for our justification" (Rom. 4:25);
- b) ". . . if you believe . . . that God raised him from the dead you will be saved" (Rom. 10:9), a kerygmatic statement which may be pre-Pauline;
- c) ". . . whom he raised from the dead, Jesus who

¹²⁵Ibid., p. 62.

¹²⁶Ibid., p. 64.

¹²⁷Ibid., p. 65.

¹²⁸Ibid., p. 66.

delivers us from the wrath to come" (1 Thess. 1:10).¹²⁹

17. The concepts of resurrection and exaltation "jostle each other."¹³⁰ Perhaps the concept of exaltation was prior to the idea of resurrection in establishing belief in Jesus' lordship.¹³¹ Both resurrection and exaltation are God's action; Evans quotes E. Fascher as saying this is the essential point and "anything further, whether exaltation . . . or resurrection appearances, simply (are) different ways of attempting to express the inexpressible."¹³² The two concepts are found apart:

a) exaltation without reference to resurrection (Phil. 2:6-11, a pre-Pauline hymn);

b) resurrection without reference to exaltation (Rom. 1:4); and they are found combined, as in Rom. 8:34, "who was raised from the dead, who is at the right hand of God. . . ."

The concept of exaltation is more fitting for the proclamation of lordship than is the idea of resurrection.¹³³ E. Schweizer said that "the exaltation really dominated the thought of the early Church . . . and (perhaps) the reports of the first appearances (1 Cor. 15) have been lost because they told of Jesus' exaltation and . . . were not

¹²⁹Ibid., pp. 133, 136.

¹³⁰Ibid., p. 136.

¹³¹Ibid., p. 137.

¹³²Ibid., p. 138.

¹³³Ibid.

sufficiently realistic in the eyes of a later generation."¹³⁴ Evans concludes that instead of the exaltation being a corollary of the resurrection, what may have been prior was "seeing Jesus our Lord" as exalted, and resurrection was a corollary of that.¹³⁵

18. The opening statement in Romans, "his Son, who was . . . designated Son of God in power . . . by his resurrection from the dead" (Rom. 1:3-4) may be pre-Pauline.¹³⁶ It shows that for Paul, the resurrection is what gives Jesus the power; i.e., the power is the result of the resurrection. The pre-resurrection Jesus did not have the power; thus, for Paul, the resurrection is the crucial dividing event. The gospel depends upon the resurrection and would not exist without it. The powerful, risen Lord makes the gospel possible.¹³⁷

19. According to Evans, Paul's contribution to the New Testament "doctrine of resurrection" arises from Paul's view of himself as an eschatological figure with his mission to the Gentiles being a "unique and integral part of an eschatological program."¹³⁸ Paul thought he had been imparted a divine secret: he was to secure the conversion of Gentiles which would precede and lead to the conversion

¹³⁴Ibid., p. 140.

¹³⁵Ibid., p. 141. ¹³⁶Ibid., p. 148.

¹³⁷Titus, "Religion," March 18, 1975.

¹³⁸Evans, p. 155.

of Israel. At first, the resurrection is "simply appealed to as a guarantee"¹³⁹ that those who have died would still be able to participate in the parousia (1 Thess. 4:13); the raised-from-the-dead Jesus "delivers us from the wrath to come" (1 Thess. 1:10). Later, in Phil. 3:20-21, Jesus is Lord and Savior not because he delivers us from future wrath, but because he will change our lowly body to be the same as his glorious (resurrection) body.¹⁴⁰ But in Galatians, 1:4, the resurrected Christ is deliverer not from future wrath, nor from lowly to glorious body, but "from the present evil age."¹⁴¹ In Romans, resurrection takes on an "interior quality": we "belong through death and resurrection to him who through death and resurrection lays claim to all men, dead or alive (Rom. 14:7 ff.)."¹⁴²

Bornkamm

Whereas both Knox and Marxsen (in addition to Stamm, Craig, and Furnish) included Gal. 1:15-17 among Paul's references to his "Damascus road" experience, Bornkamm does not think that Gal. 1:15-17 refers to the same event. Nor does Bornkamm think that the passage refers to a resurrection appearance. The "vision of the risen Christ which Paul most certainly had on the way to

¹³⁹Ibid., p. 156.

¹⁴⁰Ibid., p. 164.

¹⁴¹Ibid.

¹⁴²Ibid., p. 167.

Damascus . . . was the occasion of the apostle's conversion and call," but the word "reveal" in Gal. 1:16 does not refer to that experience.¹⁴³ Instead, in Galatians, "revelation . . . means an objective world-shaking event through which God in his sovereign action has inaugurated a new aeon."¹⁴⁴ The word is used in the same sense as in ". . . before faith came, we were . . . kept under restraint until faith should be revealed" (Gal. 3:23).¹⁴⁵

Knox and Bultmann had both emphasized the relationship of the resurrection (exaltation, salvation-occurrence) to the subjection and homage of the cosmic powers as in the hymn of Phil. 2:6-11. While admitting that the concept was important to Paul, Bornkamm de-emphasizes it because (a) the hymn is not composed by Paul but merely transmitted, and (b) elsewhere there are only "occasional allusions" as in 1 Cor. 15:24-26. Bornkamm says that Paul "transfers" the mythological, cosmic motif "into the realm of history . . . Christ's lordship is realized in the nations' obedience to the faith."¹⁴⁶

Bornkamm agrees with other authors that 1 Cor. 15:3 ff. is a traditional formula,¹⁴⁷ that Paul thought the appearance to him was equivalent to the earlier appearances,¹⁴⁸

¹⁴³Bornkamm, p. 21. ¹⁴⁴Ibid.

¹⁴⁵Ibid. ¹⁴⁶Ibid., pp. 58-59.

¹⁴⁷Ibid., p. 113. ¹⁴⁸Ibid., p. 165.

and that he himself was the last who would see the risen Christ (1 Cor. 15:8).¹⁴⁹ Further, in Paul's view, the only true definition of an apostle was a "missionary sent forth by the risen and exalted Christ."¹⁵⁰

The resurrection is important in Paul's eschatology. His insight that the "sending, death . . . and resurrection of Jesus constitute the turning point in the ages" is fundamentally new compared to Jewish and primitive Christian eschatology.¹⁵¹ Sayings about the future such as Rom. 8:18 ff. and 1 Cor. 15:51 ff. express hope founded on God's "antecedent act in Christ"; they follow from belief in Christ's resurrection.¹⁵²

Perrin

The most recent book to be discussed is that by Norman Perrin of the University of Chicago. In his "The New Testament, An Introduction" (1974), he refers to most of the authors discussed in the present paper (Conzelmann, Bultmann, Marxsen, Evans, Bornkamm, but not Lake, Knox, Baillie).

As did Knox, Marxsen, and others, he treats "pleased to reveal his Son to me" of Gal. 1:15-17 as a reference to Paul's conversion and the resurrection

¹⁴⁹Ibid., p. 223.

¹⁵⁰Ibid., p. 75.

¹⁵¹Ibid., p. 199.

¹⁵²Ibid., p. 220.

appearance.¹⁵³ Writing of the "Damascus road" experience, Perrin says we may "safely assume" that Paul

did have a vision of a figure who identified himself as Jesus of Nazareth. He came to understand his vision as a resurrection appearance of Jesus to him, like the appearance to others he lists in 1 Cor. 15:3-8, and to interpret it as God's personal revelation to him. . . .¹⁵⁴

CONCLUSION

In an earlier book, Perrin found the main safety in drawing conclusions to be the consensus of scholarly opinion from scholars of different theological viewpoints, for it is "unlikely that they will all make the same mistakes and impossible that they should all have the same presuppositions."¹⁵⁵ Applying this criterion to the studies of Paul, we find major areas of agreement but disagreement in other areas.

Even when most commentators agree about the meaning of a particular passage, other authors sometimes disagree not only with the general trend of opinion but also disagree with each other. For example, opinions about Gal. 1:15-16 may be tabulated as follows:

¹⁵³Perrin, p. 93.

¹⁵⁴Ibid., p. 94.

¹⁵⁵N. Perrin, Rediscovering the Teachings of Jesus (New York: Harper & Row, 1967), p. 53.

	<u>Majority</u>	<u>Marxsen</u>	<u>Evans</u>	<u>Bornkamm</u>
Does Gal. 1 refer to the "Damascus road" experience?	Yes	Yes	-	No
Does Gal. 1 refer to a resurrection appearance?	Yes	No	No	No

Thus, whereas Marxsen and Bornkamm both disagree with the majority on the second question, they disagree with each other on the first question. The most careful statement of the majority opinion seems to be that given by Perrin; in effect, he says:

1. The "Damascus road" experience included a vision;
2. Paul came to understand that vision as a resurrection appearance;
3. Paul came to interpret the vision (understood as resurrection appearance) as a direct, personal revelation to him from God;
4. Paul is referring to that revelation when he says that God was "pleased to reveal his Son to me." (Gal. 1:15-16).¹⁵⁶

Similarly, the "Have I not seen Jesus our Lord?" of 1 Cor. 9:1 is equated by most of the authors to the "appearance" of 1 Cor. 15:8 and the "Damascus road." Marxsen is the notable exception; he does not connect 1 Cor. 9:1 with a resurrection appearance.

An interesting situation exists with regard to

¹⁵⁶Perrin, New Testament, pp. 93-94.

2 Cor. 12:1-5. The consensus is that the passage does not describe Paul's "seeing the Lord" (all of the authors agreed). Yet most of the authors expressed some uncertainty.

At the other extreme, there is no consensus regarding 2 Cor. 4:6 ("the light of the knowledge of the glory of God in the face of Christ") because all but one of the commentators avoid it. That one author does connect it with the resurrection appearance to Paul.

Most authors take the pre-Pauline hymn of Phil. 2:6-11 to be representative of Paul's thought regarding the resurrection as victory over cosmic forces. Bornkamm agrees, but de-emphasizes it.

The kerygmatic "designated Son of God in power . . . by his resurrection from the dead" of Romans 1:4 is mentioned only in passing by most authors. But Evans stresses its importance, saying that it focuses attention "fiercely" on the resurrection.¹⁵⁷

Having based most of their discussions on 1 Cor. 15, nearly all of the authors are in substantial agreement on the following:

1. Paul was transmitting tradition, at least to the end of v. 5.
2. Paul considered the appearance to him to be of the same kind as the appearances to others (only Robinson disagrees).

¹⁵⁷Evans, p. 148.

3. According to Paul, the resurrection was of soma, not of sarx.

4. Resurrection and exaltation are the same or closely related in Paul's thinking.

5. The date of the resurrection or exaltation is transmitted by Paul but cannot be "determined."

6. The resurrection is not an event within objectively verifiable reality. It cannot be demonstrated or be an ascertainable fact.

All of the authors agree that the resurrection was of crucial importance to Paul.

Chapter 3

PASTORAL COUNSELING

INTRODUCTION

The purpose of this chapter is to describe those types of pastoral counseling to which "resurrection" might be applicable. For clarity of presentation we will utilize the typology developed by Clinebell; in so doing, we must recall that the "basic types" are conceptual aids which are not intended to be mutually exclusive. Instead, the methods associated with each type are such that "several counseling methods are almost always employed at various stages of a counseling relationship, often during the same session."¹ We will not attempt to describe all the types, but only those which seem most relevant to our topic. Furthermore, the different types will be treated in different amounts of detail, depending upon their appropriateness.

In discussing each type we will emphasize, within that type, the subcategory for which "resurrection" might be a counseling resource. We will review the literature

¹H. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), p. 22.

to see if and how "resurrection" has been used as such a resource. Considering the importance of the resurrection of Jesus to the New Testament, and considering that most of the literature we are reviewing was written from a self-consciously Christian perspective, we might expect to see frequent and creative use of "resurrection." Such will not be the case. (Some quite recent books do offer suggestions which may prove to be fruitful in bringing about the integration which is the goal of the present Project. They will be discussed in Chapter 4.)

Before describing the types of counseling, we must define pastoral counseling and its relationship to human needs.

Pastoral Counseling and Human Needs

Thornton offered the following definition:

Pastoral care and counseling are forms of religious ministry which integrate the findings of behavioral science and theology in the effort to prepare the way for divine-human encounter in the midst of human crises.²

His definition has several drawbacks; the most important deficiency for our purposes is that he lumps care and counseling together. As will become evident later in this study, the minister in today's church much have a very broad view of pastoral care. Pastoral counseling should

²E. Thornton, Theology and Pastoral Counseling (Englewood Cliffs: Prentice-Hall, 1964), p. 27.

be an important part, but only a part, of pastoral care.

Clinebell's definition of pastoral counseling and its master goal is much more helpful and will be used herein:

Pastoral counseling is the utilization, by a minister, of a one-to-one or small group relationship to help people handle their problems of living more adequately and grow toward fulfilling their potentialities. This is achieved by helping them reduce the inner blocks which³ prevent them from relating in need-satisfying ways.

What are these needs to which the definition refers? We are referring here to essential personality needs. These have been stated in various ways: a person needs to love and be loved, and to feel worthwhile (Glasser), or (as reduced by Clinebell) to "experience authentic love in a dependable relationship."⁴ Other needs include living responsibly, inner freedom, a sense of meaning, and a trustful relationship with God.⁵

The last two are of special interest from the theological position which we have chosen--that of Schubert Ogden. Ogden calls "faith" the "confidence that life is worthwhile."⁶ Also, "God" is the word used to designate the ground of "our ineradicable confidence in the final

³Clinebell, p. 20.

⁴Ibid., p. 18.

⁵Ibid., p. 19.

⁶S. Ogden, The Reality of God and Other Essays (New York: Harper & Row, 1966), p. 114.

worth of our existence."⁷ Thus Ogden can say that faith is the "sure confidence of God's love for us."⁸ Ogden says that such confidence is unavoidable, and even Sartre, Camus, or suicidal persons are demonstrating such confidence because they are indicating that some actions are better, worse, or more meaningful than other actions.⁹ At first blush, one might think that Ogden is disagreeing with someone such as Viktor Frankl who emphasizes the search for meaning.¹⁰ But Ogden actually is agreeing. For although we live out of this basic assurance, we frequently need reassurance of the worthwhileness of life.¹¹ We need this reassurance when the "limiting questions" are asked at the "boundary situations" of life (guilt, anxiety, despair, etc.).¹² The purpose of religion and religious language is to provide the needed reassurance.¹³ Thus Ogden's theological position gives strong support to the validity of our topic; viz., the use of religious language (specifically, "the resurrection of Jesus") in pastoral counseling. For as pastoral counselor the minister certainly encounters parishioners in their boundary situations.

⁷Ibid., p. 37. ⁸Ibid., p. 229. ⁹Ibid., Ch. 4.

¹⁰Clinebell, pp. 255-256.

¹¹Ogden, p. 31.

¹²Ibid., pp. 30, 139. ¹³Ibid., pp. 30-31.

Relation to Church's Purpose

The definition of pastoral counseling which we are using and the theology of Ogden fit together smoothly with the purpose of the church. The latter has been described as the "increase . . . of the love of God and neighbor."¹⁴ When we develop Ogden's theology as a hermeneutical tool in Chapter 4, we will find that "love of God and neighbor" is quite closely related to the concept of "resurrection."

Speaking of pastoral counseling as a way of "implementing the basic purpose of the church," Clinebell points out that theological issues are at the heart of counseling: "in a real sense rebirth to wider worlds of meaning and relationship is the ultimate goal of pastoral counseling."¹⁵

Having established what we mean by pastoral counseling and its relationship to human needs, we can now turn to a brief description of a "type" of pastoral counseling.

SUPPORTIVE COUNSELING

Supportive counseling is described first because it is involved in all effective counseling.¹⁶ It not only

¹⁴Clinebell, p. 45, citing H. Niebuhr, D. Williams, and J. Gustafson, The Purpose of the Church and Its Ministry (New York: Harper & Row, 1956), p. 31.

¹⁵Clinebell, p. 46.

¹⁶Ibid., p. 140.

supports the counselee, but also "supports" the other types of counseling; this is because the relationship, which is important for any type, is primary in the supportive type of counseling.¹⁷ In fact, the usual pastor-parishioner relationship is intensified and becomes "supportive counseling" when a particular problem is being handled.¹⁸

Because comments on other types of pastoral counseling will apply indirectly to this type, only a very brief, "bare bones" description is needed here. We will assume that the terms used in describing the methodology are almost self-explanatory. The seven basic procedures are: (1) Gratifying dependency needs by letting the counselee depend upon the counselor, within limits; (2) Emotional catharsis; (3) Objective review of the stress situation; (4) Aiding the ego's defenses--support may eventually reduce the need for such defenses; (5) Changing the life situation, if possible; (6) Action therapy--i.e., action prescribed by the pastor; (7) Using religious resources.¹⁹

The last-named "procedure" of using religious resources is obviously the subcategory of supportive counseling for which "resurrection" might be a counseling

¹⁷Ibid.

¹⁸Ibid., pp. 139, 141.

¹⁹Ibid., pp. 141-144.

resource. But, as with any religious resource, if used inappropriately it could do more harm than good. Premature and inappropriate use of religious resources is "malpractice of religion" and can, for example, block catharsis. We hope that in Chapter 4 we can develop some legitimate uses of this central theological symbol.

Among the types of counseling in which supportive methods are important are "sustaining counseling" (e.g., long-term pastoral care of the chronically ill) and "supportive growth counseling" (in which personality growth occurs in the supportive environment).²⁰ But now we turn to the major type which utilizes supportive methods and uses much of the minister's counseling time: crisis counseling.

CRISIS COUNSELING

Because of the symbolic role of the minister and the associated network of relationships with parishioners and their families, pastors are especially likely to be involved in crisis counseling. Switzer describes in detail the advantages of the ministerial role for this type of counseling.²¹ He further suggests (following Caplan) that the clergyperson can be of greatest help to the counselee

²⁰Ibid., pp. 147-151.

²¹D. Switzer, The Minister as Crisis Counselor (New York: Abingdon Press, 1974), pp. 20-28.

by staying in the professional ministerial role with its inherent advantages.²²

Crisis counseling is a very large subject and continues to be the theme of complete books. To discuss it herein I must concentrate closely on only those areas which pertain to our topic. To do this, I will subdivide crises in the standard way (i.e., as did Caplan), and then focus attention on those aspects which are potential candidates for the resource of "resurrection." Even repeated subdivision leaves very large subjects such as "bereavement counseling" which would be much too large if treated completely. To further limit the bulk of this section, most discussion of existential anxiety will be deferred to a later section on "Religious-Existential Counseling."

Our treatment of Crisis Counseling necessitates a literature review which is, in some ways, disappointing. This does not mean that the books are not useful, helpful, correct, and valuable; to the contrary, many of them are quite worthy. But it does mean that their titles, purpose, and Christian perspective create an expectation that the important New Testament theme might be treated in an important way. That expectation remains largely unfulfilled. But before reviewing such literature, let us first define and subdivide our subject matter.

²²Ibid., pp. 64-65.

Definition and Subdivision

In his 1964 publication based upon his work with Lindemann, Caplan gave helpful insights into crisis.²³ In the interests of brevity, we quote one of his shorter definitions (1971) which maintains the same basic elements:

A crisis is provoked when a person faces an obstacle to important life goals that is, for a time, insurmountable through the utilization of customary methods of problem solving. A period of disorganization ensues . . . during which many different abortive attempts at solution are made. Eventually some kind of adaptation is achieved, which may or may not be in the best interests of that person and [others].²⁴

A crisis may improve a person's coping skills or it may lead to the development of socially unacceptable or ineffective coping responses.²⁵ In other words, a person may face future crises in either a stronger or weaker condition. This suggests that the implications for pastoral counseling go far beyond the resolution of the particular crisis.

Caplan divided crises into "developmental" and "accidental." Developmental crises are normal with the passage of time and growth (as in Erickson's "eight stages").²⁶ Examples include adolescence, choosing a

²³G. Caplan, Principles of Preventive Psychiatry (New York: Basic Books, 1964), pp. 26-55.

²⁴G. Caplan, An Approach to Community Mental Health (New York: Grune and Stratton, 1971), p. 18.

²⁵Caplan, Principles, p. 43.

²⁶E. Erikson, Identity and the Life Cycle (New York: International Universities Press, 1959).

vocation, engagement, marriage, pregnancy, parenthood, middle-age, loss of parents, death of spouse, and dying.²⁷ Accidental crises are usually unexpected. Examples include loss of job, illness, surgery, death of child, natural disaster, etc.²⁸ Caplan's own (1971) work included the developmental crisis of pregnancy and the accidental crisis of the birth of an abnormal child.²⁹

We note that physical death and bereavement are included in either the developmental or accidental categories, depending upon the circumstances. Much of our discussion of crisis counseling will center upon physical death and bereavement, for several reasons: availability of materials; the present high level of public interest, e.g. in the writings of Kübler-Ross; my own experiences in facilitating grief recovery groups; and the obvious, though awkward, relevance of "resurrection."

Use of Supportive Methods

We have already mentioned that crisis counseling utilizes all seven of the supportive methods. Religious resources become especially important in crises such as bereavement; e.g., familiar scripture and rituals help

²⁷Clinebell, p. 159.

²⁸Ibid., p. 160.

²⁹Caplan, An Approach, Ch. 3, 5.

gratify spiritual dependency needs.³⁰ Furthermore, "rituals, scripture, and theological beliefs renew the bereaved's experience of basic trust."³¹ Or as Ogden would say, the religious language provides the needed reassurance. But these religious aids must be meaningful. As Paul Tillich reminds us in his discussion of symbols, religious symbols may live or die; they die when they no longer produce response.³² Part of our integration efforts in Chapter 4 will be an attempt to see how a traditional symbol might be made to live today.

Writing from the secular perspective of community mental health, Caplan includes ministers (along with doctors, nurses, social workers) among the "caretaking agents of society" who give support during crises.³³ He also points out that "in most religions an important aspect of the religious tradition consists in helping people do grief work in this [supportive] kind of way."³⁴

Similarly, a Clinical Pastoral Education (CPE) supervisor comments that clergy represent religious

³⁰Clinebell, p. 168.

³¹Ibid., p. 169.

³²P. Tillich, Dynamics of Faith (New York: Harper & Row, 1957), p. 43.

³³Caplan, An Approach, p. 46.

³⁴Ibid., p. 62.

institutions which have "surrounded death and dying with helpful lore, ritual, interpretation, and meaning which can enable many people to see death as part of a natural and reasonable process, rather than as a loss to an enemy."³⁵ His comments imply that supportive methods have been useful in his clinical experience. This further implies that it would indeed be valuable to be able to apply "resurrection"; we should not merely neglect it. A similar point is made very movingly in the same article through an account by a CPE intern of his pastoral counseling with a dying patient and the patient's wife. The most meaningful interaction of their several-day relationship occurred the afternoon of the patient's death: at the patient's request, the intern retold to the man and his wife the Biblical story of Job to the apparent benefit of all concerned.³⁶

Misuse of Supportive Methods

The preceding may be misleading by making the use of religious resources appear too easy. A more realistic view may be gained by considering some reactions to premature "spiritual comfort"; these reactions were documented by C. S. Lewis in his poignant A Grief Observed.³⁷

³⁵T. Fuller and A. Reed, "More Alive Than I," Pastoral Psychology, XXIII (June 1972), 40.

³⁶Ibid., pp. 38-39.

³⁷C. S. Lewis, A Grief Observed (New York: Seabury, 1961).

Certainly no minister could expect to have many laypersons in the congregation who had thought more deeply and intelligently about religious matters than C. S. Lewis. But in the early stages of his grief about the death of his wife, he wrote:

Kind people have said to me 'She is with God.' . . . But I find that this question, however important it may be in itself, is not after all very important in relation to grief.³⁸

Lewis did not want his wife to be with God, but with him.³⁹

He goes on to say:

Talk to me about the truth of religion and I'll listen gladly. Talk to me about the duty of religion and I'll listen submissively. But don't come talking to me about the consolations of religion or I shall suspect that you don't understand.⁴⁰

The last sentence emphasizes dramatically the need for the pastoral counselor to concentrate on understanding.⁴¹

Finally, someone "malpracticed religion" by quoting 1 Thess. 4:13 (" . . . that you may not grieve as others do who have no hope."). Lewis's reaction was:

It astonishes me, the way we are invited to apply to ourselves words so obviously addressed to our betters. What St. Paul says can comfort only those who love God better than the dead, and the dead better than themselves.⁴²

These reactions are not quoted to suggest that there is no place for religious resources in crisis counseling.

³⁸Ibid., p. 22.

³⁹Ibid., pp. 22-23.

⁴⁰Ibid., p. 23.

⁴¹Clinebell, p. 63.

⁴²Lewis, pp. 23-24.

Instead, they are intended to illustrate, from the writings of a very literate bereaved person, that there are appropriate and inappropriate times for the use of such resources.

The Supportiveness of Hope

Clearly, hope is important in crisis management. This is affirmed by Caplan with reference to the work of Karl Menninger.⁴³ Similarly, Weisman wrestles with the problem of making hope and death consistent.⁴⁴ Jackson quotes psychiatrist Robert Laidlaw to show the importance of hope: people who had hope, in the sense of belief in survival of bodily death, progressed more rapidly in psychotherapy.⁴⁵

As we will see in Chapter 4, the concept of resurrection offers hope for the present as well as for the future. But in that chapter we must consider whether and how that Biblical hope may be used in today's pastoral counseling. One clue towards that consideration comes from a secular source: Caplan's concept of "anticipatory worry."⁴⁶ In analogy to "grief work" and "anticipatory

⁴³Caplan, An Approach, p. 47.

⁴⁴A. Weisman "On the Value of Denying Death," Pastoral Psychology, XXIII (June 1972), 31.

⁴⁵E. Jackson, When Someone Dies (Philadelphia: Fortress Press, 1971), p. 35.

⁴⁶G. Caplan, An Approach, p. 50.

grief," Caplan recommends "worry work" and "anticipatory worry." In his clear and graphic style, Caplan says that anxiety is a switch in the ego. The threat of loss turns on the anxiety switch and starts the work of worry.⁴⁷ This anticipatory worry is useful if it is realistic, not excessive, and prepares the person for what is to come.⁴⁸ Caplan's ideas are supported by research comparing the recovery rates of surgical patients with the extent and realism of their pre-operative fear.⁴⁹ He says that ministers and religion give support during worry work just as they do during grief work.⁵⁰

The individual worrying should be in a situation where the external buttressing of the family, of the authority figures, and of the caretaking agents of society [e.g., the pastoral counselor], gives⁵¹. . . the strong possibility of a hopeful outcome.

I might prefer to say "appropriately informed concern" instead of "worry," but Caplan's point does seem translatable to the supportiveness of hope in pastoral counseling. The presence of the minister and the scriptural resources should provide the buttressing to support the individual during anticipatory worry. (Of course, these same ideas are readily applicable also to Religious-Existential Counseling.)

⁴⁷Ibid., p. 43.

⁴⁸Ibid., p. 50.

⁴⁹Ibid., pp. 51 ff.

⁵⁰Ibid., pp. 46, 62.

⁵¹Ibid., p. 56.

Literature Relating Religious Resources
to Crisis Counseling

Some of the relevant literature has already been mentioned in the previous discussion. And, at the end of this chapter, books will be described which relate religion to pastoral counseling in general. But in the present section, we will consider only that literature which concentrates specifically on crisis counseling. With only one exception, all the writings to be discussed are recent (from the 1970's).

Let us set the stage for this review by quoting Clinebell (1974) on the spiritual implications of the growth counseling approach to crises:

One's personal . . . theology--what one really believes when the chips are down--can be a major resource or handicap in coping. By exposing the inadequacy of the faith and the values by which one has been living and deciding, crises are spiritual growth opportunities. By forcing one to face one's . . . finitude, crises can crack the protective shell of omnipotence feelings we wear in good times, and thus help open⁵² us to the spiritual resources of the universe.

As pointed out at the beginning of the section on Crisis Counseling, the brief reviews of literature in this chapter will be largely negative, but not in a way intended to denigrate the value of the writings. We are merely discovering that they do not approach our particular topic adequately.

⁵²H. Clinebell, Jr., User's Guide for Growth Counseling: Part II, Coping Constructively with Crises (New York: Abingdon Press, 1974), p. 4.

Bowers. In 1964, Margaretta K. Bowers, Edgar N. Jackson, et al. published Counseling the Dying.⁵³ At that time, they found little in the literature that would be useful to the counselor;⁵⁴ this was before the rise to prominence of Elisabeth Kübler-Ross (1969). In a section on psychotherapy with the dying, they discussed the wish-to-live as related to a goal worth living for. The goal which seemed most suitable was the ideal of the "full rich self, the development of one's own being in one's own special way, the freedom to be one's self fully without fear."⁵⁵ Of course, this sounds quite similar to "authentic existence," which we will show (in Chapter 4) can be related closely to resurrection.

In a chapter on counseling the seriously ill or dying patient, we find the interesting insight: "Zilboorg has pointed out that psychiatry tends to deal with the undiscovered self, the 'old man' of the Scriptures, while religion at its best helps . . . discover the 'new man in Christ'"⁵⁶ Also, the authors recommend that the patient be assured that "something in his [or her] being is timeless."⁵⁷ Then they quote Frankl to support their

⁵³M. Bowers et al., Counseling the Dying (New York: Nelson, 1964).

⁵⁴*Ibid.*, p. 1.

⁵⁵*Ibid.*, pp. 83-84

⁵⁶*Ibid.*, pp. 145-146.

⁵⁷*Ibid.*, p. 147.

view that any healing system should be able to "ask or answer the great questions about life."⁵⁸ All of this supports my desire to use "resurrection" in pastoral counseling, but does not suggest how to do so.

Worden. In June, 1972, Pastoral Psychology devoted an issue to "The Theology and Psychology of Death."⁵⁹ We have already drawn upon some of the articles. Also, N. Cassem (a Jesuit who is both an M.D. and a CPE supervisor) stresses that the minister must grapple personally with theological concepts in order to relate well with dying patients.⁶⁰ In other words, the pastoral counselor must continually reintegrate concepts such as "resurrection" with his or her own counseling encounters.

Jackson. Edgar Jackson has written at least fourteen books related to counseling, with many of them related to grief. For example, his Understanding Grief is still a standard resource although written twenty years ago.⁶¹ In 1971, he wrote a small "Pocket Counsel Book" which actually devotes three pages to the resurrection of

⁵⁸Ibid., p. 149.

⁵⁹J. Worden (guest ed.) "The Theology and Psychology of Death," Pastoral Psychology, XXIII (June 1972)

⁶⁰N. Cassem, "Pastoral Care of the Dying Patient," Pastoral Psychology, XXIII (June 1972), 59-60.

⁶¹E. Jackson, Understanding Grief (Nashville: Abingdon Press, 1957).

Jesus.⁶² In those pages he links "modern science" (post-Newtonian) with the "achievement of spiritual consciousness" and concludes that "at the core" each of us is "a spiritual being who for a time uses a physical body but is not eternally bound by it."⁶³ He speaks much more of immortality than of resurrection. The pages leave the reader with a vague impression that one has read something scientific, pious, and unclear; the pages probably demonstrate the difficulty of speaking of the resurrection in the modern setting.

Jackson's Coping with the Crises in Your Life (1974) seems well suited to bibliotherapy and has many admirable qualities.⁶⁴ It is divided into twenty-five chapters of about eight pages each, and treats many of the developmental and accidental crises in readable fashion. Some chapters are very specific, and relate crises to anatomy (the brain and nervous system), physiology (psychosomatic medicine), anthropology, sociology, and psychology. All of the chapters make practical recommendations. In Chapter 16 (Crises of the Middle Years) and Chapter 18 (Crises of the Aging and the Aged), Jackson's practical recommendations amount to "resurrection" or "rebirth," but

⁶²E. Jackson, When Someone Dies, pp. 38-41.

⁶³Ibid., p. 40.

⁶⁴E. Jackson, Coping with the Crises in Your Life (New York: Hawthorn, 1974).

he does not use the religious terminology. He discusses the rites and rituals related to death (funerals) under the very secular title of "The Therapy of Acting Out," with still no mention of resurrection or any specifically religious concepts.⁶⁵ Finally, near the end of the book (Chapter 23, Anticipating Crises), we come to the first mention of religious resources: "a form of spiritual perspective helps to fit the incidents of life into something larger. . . ."⁶⁶ Still later, he suggests a "cosmic perspective" (mentioning Job), that we should see the universe as a friend, and that we should "love life and the cosmic process" as we love ourselves and others.⁶⁷ Then with the proper cosmology and anthropology we develop a "true philosophy of life" which would result in an adequate humanism.⁶⁸ These last few pages seem to be a deliberate translation of Judeo-Christian ideas into secular (and thus inoffensive?) language. Although the jacket blurb does mention in passing that Dr. Jackson is an ordained minister, the whole book steers vigorously away from religious terminology. Perhaps Jackson is right in his approach--after all, his book is intended for the mass, secular market. But it is popular counseling, not specifically pastoral counseling, and does not really help us

⁶⁵Ibid., Ch. 20.

⁶⁶Ibid., p. 191.

⁶⁷Ibid., pp. 201, 203, 204.

⁶⁸Ibid., pp. 204-205.

integrate our New Testament and Pastoral Counseling areas.

Switzer. Some of Switzer's work has already been mentioned. He offers some very specific advice about methods of crisis counseling, intervention procedures, and the minister's role and functioning in the crises of grief and divorce cases.⁶⁹ I would certainly review his case study if I were to intervene in a case of pathological grief reaction.⁷⁰ But in his whole book of 282 pages there is just one sentence that pertains to our topic. He says that the discussion of the funeral with the family provides the opportunity for a "declaration of a sustaining and hope-stimulating faith as the funeral is interpreted . . . with them as a service of worship to God. . . ."⁷¹ But who makes the declaration--the minister? And how is the family to receive it--how can they receive it? For Switzer, the minister's counseling is pastoral primarily because of its sociological role and setting, not because of its content.

Kübler-Ross. Elisabeth Kübler-Ross is famous for her studies, articles, and books on death and dying. In 1975 she edited Death: The Final Stage of Growth which summarized research and reflections upon dying, bereavement,

⁶⁹Switzer, Ch. 3-5.

⁷⁰Ibid., Ch. 6.

⁷¹Ibid., p. 157.

and living.⁷² As might be expected, it contains some valuable insights for the pastoral counselor.

The entire book is a plea for authentic existence. Death is a motivator to use life authentically in the time available: "death . . . more than any other force in life . . . can move a human being to grow."⁷³ One essay, by a chaplain, says that transforming "our borrowed identities into authentic selves" is the "religious issue for all, whether or not we are terminal."⁷⁴ Thus although the book deals mainly with physical death, it also gives considerable attention to other "dying" (the developmental and accidental crises we have described previously).⁷⁵ In this respect, Kübler-Ross comes close to using traditional religious language:

. . . in order to grow, you must continuously die and be reborn. . . . And . . . although you receive your final opportunity for growth when you are standing at death's doorstep, your growth should not wait for this crisis in your life. . . . you can learn to 'die' and grow at any point you choose.⁷⁶

She points out the importance of death, resurrection, and life hereafter to the myths and religions of the world.

⁷²E. Kübler-Ross (ed.) Death: The Final Stage of Growth (Englewood Cliffs: Prentice-Hall, 1975).

⁷³Ibid., p. 117. Similarly, pp. x, xi, xiii, xvii, xix, 164.

⁷⁴M. Imara, "Dying as the Last Stage of Growth," in *ibid.*, p. 156.

⁷⁵Kübler-Ross, Ch. intro., in *ibid.*, p. 145.

⁷⁶Ibid., p. 147.

She adds that the "way a . . . subculture explains death will have a significant impact on the way its members view and experience life" (italics mine).⁷⁷ All of the preceding suggests the existential importance of the way in which the resurrection of Jesus is understood in today's church.

Some practical consequences for pastoral counseling are implied by the research reported in the volume. In a Chicago study of dying patients, emotional adjustment (the main dependent variable) was measured as a function of several factors, including religious orientation (RO). RO was determined from the well-known scale developed by Gordon Allport, which distinguishes between intrinsic (the person lives the religion) and extrinsic (the person "uses" the religion), indiscriminately pro-religious, and indiscriminately non-religious orientations.⁷⁸ The findings showed that RO was one of the important factors in predicting emotional adjustment:

The most important aspect of the religious variable was the quality of the RO, rather than mere religious affiliation or verbal acceptance of religious beliefs. Intrinsically religious persons . . . had the greatest emotional adjustment. However, Christians had much higher emotional adjustment than non-Christians.⁷⁹

⁷⁷Ibid., pp. 1, 27.

⁷⁸Carey, "Living Until Death: A Program of Service and Research for the Terminally Ill," in *ibid.*, pp. 77-79.

⁷⁹Ibid., pp. 79-80.

(The last sentence may not be significant because the non-Christians made up only 14% of the patients being studied in a Christian hospital setting.)⁸⁰ Because these religious orientations are not ordinarily instilled at the last minute, but instead have developed over the previous "healthy" years, the author draws the following conclusions from the study. Except for those who die suddenly and unexpectedly, we will each be faced eventually by the prospect of terminal illness. Today the pastoral counselor can help persons prepare to cope with that eventual terminal illness. The way in which the pastor can do this is by using every pastoral care opportunity in a manner which helps persons integrate religious beliefs intrinsically into their lives. Such incorporation:

. . . may reduce the possibility of guilt and concern about God's anger, increase trust in God's loving care, and sustain a well-founded hope in a life of happiness after death, in the [eventual facing] of terminal illness.⁸¹

In other words, by aiding in the valid understanding and incorporation of concepts such as "resurrection," the minister may be doing "pastoral counseling of the dying" many years in advance.

Thus study of Kübler-Ross makes clear the value of integrating "resurrection" with pastoral counseling in present crises and in the final crisis.

⁸⁰Ibid., p. 73.

⁸¹Ibid., p. 84.

Conclusions Regarding Crisis Counseling

We have seen that the minister is deeply involved in crisis counseling, including death and bereavement. For this counseling, the methods of supportive counseling are appropriate--including the use of religious resources. But these religious resources (e.g., symbols) must be living symbols for the counselee. When they do live, the religious symbols and practices have proved useful in CPE with dying persons. However, supportive religious resources may be misused. Hope is important to the dying and bereaved, and authentic existence is important even to the dying. Current books are helpful in their own ways, but they still leave the task of integration up to us.

EDUCATIVE COUNSELING

In comparison with the major subject of Crisis Counseling, we can treat Educative Counseling much more briefly. This does not mean that the latter is unimportant, but that the more emotionally-fraught aspects are being treated under other headings. Examples of types of counseling which are partly educative include vocational, theological, premarital, prebaptismal, preretirement, and many others.⁸² Those theological problems which mask or reveal deeper psychological problems will be treated later

⁸²Clinebell, Basic Types, p. 190.

under the different heading of Religious-Existential Counseling. The types of theological problems I have in mind are more simply the (almost casual) desire to know. For example, the most recent meeting of the College Age Group which I sponsor featured a talk on "Methodism"; most of the theological questions were on the same level of curiosity as were questions about the number of churches in the Conference, how ministers are reassigned, and how we differ from the Baptist church around the corner.

In Educative Counseling, the minister combines the roles of teacher and counselor.⁸³ To do so, one must (1) discover what facts are needed; (2) communicate them in the most suitable way; and (3) help the person utilize the information.⁸⁴ As in all pastoral counseling, one must understand the needs and feelings of the counselee before dispensing information.⁸⁵ Furthermore, the educative counselor must avoid manipulating and fostering dependency.⁸⁶

Clinebell recommends a blending of inductive and eductive guidance.⁸⁷ Browning views the situation from a somewhat different perspective, and seems to want a strong inductive framework in which the eductive guidance can take place effectively.⁸⁸ I think that Browning misreads

⁸³Ibid.

⁸⁴Ibid., p. 191.

⁸⁵Ibid., pp. 191, 193.

⁸⁶Ibid., p. 195.

⁸⁷Ibid., p. 192.

⁸⁸D. Browning, Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976), p. 72.

Clinebell here, for Clinebell does not deny the value of an inductive framework. Instead, he wants to achieve a "healthy balance" between the inductive ("the minister's store of knowledge and insight from . . . religious tradition, study, and experience") and the eductive ("to draw out the person's inner problems and resources").⁸⁹ If Browning had studied Clinebell more carefully in this area, he might have avoided this misunderstanding. (But in spite of this drawback, Browning's book as a whole is significant, and will be of major help in our Chapter 4.)

How does Educative Counseling relate to our project of Integration? In at least two ways. In the first place, even if the questioning is as semi-casual as I suggested earlier, the information should be accurate and provided in a way that takes account of the counselee's frame of reference. For if the information seems arbitrary, useless, or unbelievable (as might be the case with the resurrection), the minister's answer might forestall more serious questioning later. Similarly, poor method in providing the information could damage the relationship, trust, and rapport. In the second place, the original questions may be deeper than they appear, and thus be tending towards the more serious category of Religious-Existential Counseling.

⁸⁹Clinebell, Basic Types, pp. 192-193.

RELIGIOUS-EXISTENTIAL COUNSELING

If explicit theological questions are deep, the pastoral counselor becomes a pastoral theologian and assists counselees in "filling traditional symbols with personal meaning."⁹⁰ Of course, this requires (1) that the symbols have personal meaning for the minister, and (2) that a common framework and language exist so this meaning can be shared. These requirements point directly to our integration project which will come to a focus in Chapter 4.

Although the "presenting problem" of a theological question should be respected and treated, the pastoral counselor must be aware that the apparent religious problem may be hiding a psychological problem.⁹¹ A dramatic example of this, given by Oates, will be described later. But the counselor must not be overly oriented to seeking the psychosocial problem behind the religious concern; for psychological symptoms often have their source in spiritual difficulties. Thus Clinebell can stress that the effective pastoral counselor must be "tuned simultaneously to the horizontal and the vertical dimensions of every human problem."⁹²

To the extent that there is an existential dimension in all human problems, the pastoral counselor has a twofold

⁹⁰Ibid., p. 245. ⁹¹Ibid., p. 246. ⁹²Ibid., p. 247.

task: to help deal with the immediate difficulty, and to provide resources for appreciating and dealing with the existential dimensions.⁹³ The latter is sometimes more difficult, for it requires the handling of the counselor's own existential anxiety.⁹⁴

Examples of counseling situations in which existential anxiety is particularly important include crises, especially in sickness, dying, and bereavement (for death is the prototype of "nonbeing").⁹⁵ The potential applicability of "resurrection" is especially clear here.

The prospect of death need not be imminent. Bowers et al. tell us:

Herman Feifel shows that a primary subconscious concern of the person over fifty, as revealed through projective testing, is preoccupation with his[or her] own death . . . much basic anxiety may be related to this fact, and [a] function of most religions appears to be to ameliorate the emotional pain of contemplating death by making it an ultimately acceptable event.⁹⁶

Bowers is referring to the organized religions, but Clinebell points out that, psychologically speaking, whatever "one uses to cope with existential anxiety is . . . one's religion."⁹⁷ And for that coping to be constructive,

⁹³Ibid., p. 255. ⁹⁴Ibid., pp. 247-262.

⁹⁵Ibid., p. 248; see also V. Harvey, Handbook of Theological Terms (New York: Macmillan, 1964), p. 24.

⁹⁶Bowers, p. 2.

⁹⁷Clinebell, Basic Types, p. 249.

the religious life must be genuine and life-enhancing.⁹⁸

We do not want to imply that all existential anxiety is centered directly on death. Other examples of counseling situations in which existential considerations are important include adolescence and the mid-years identity crisis (which Jung called the second adolescence).⁹⁹ The latter seems closely connected to the "perpetual perishing" conceptualized by Whitehead and Ogden; this will be described in Chapter 4, and also is directly related to "resurrection."

The methods appropriate for Religious-Existential counseling naturally include those methods suitable for the various other "types" of counseling of which religious-existential concerns are a part. Often, an appropriately timed question after a complacency-shaking experience (such as a heart attack) may help to surface the existential issues.¹⁰⁰ Because these issues are essentially theological, the use of religious resources seems most relevant and important; but they must be used with care to avoid misuse.¹⁰¹ This aims us again at the target of integrating a particular religious resource (resurrection) to pastoral counseling.

⁹⁸Ibid., p. 250.

⁹⁹Jackson, Coping, p. 131.

¹⁰⁰Clinebell, Basic Types, p. 257.

¹⁰¹Ibid., pp. 261-262.

BOOKS RELATING CHRISTIAN RESOURCES TO PASTORAL COUNSELING

We have already looked at much of the literature relevant to our topic, with special attention to writings which concentrated on crisis counseling. Now we will examine some of the books which relate Christianity to pastoral counseling in general. Again, we will not be attempting to do justice to each book in its entirety, but merely trying to see if it speaks to our problem. As John Cobb has recently pointed out, counseling is a "vital part of pastoral care . . . , and the whole of pastoral care should be theologically informed."¹⁰² But when he asks "whether theology has anything to say that is relevant to the actual work of pastoral counseling," he answers that "thus far it has said very little."¹⁰³ We will see his judgment confirmed in the following chronological review.

Roberts. Writing more than a quarter century ago (1950), Roberts was trying to remove conflicts and increase understanding between Christianity and psychotherapy. He attempted to show that "some of the basic concepts of psychotherapy are correlative with the human side of events which Christian doctrine interprets."¹⁰⁴ Thus he

¹⁰²J. Cobb, Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977), p. 4.

¹⁰³Ibid., p. 3.

¹⁰⁴D. Roberts, Psychotherapy and a Christian View of Man (New York: Charles Scribner's Sons, 1950), p. 153.

correlated "bondage to inner conflict" with the doctrine of sin, and healing with the doctrine of grace. Lapsley (1972) called Roberts an "inclusionist" for holding that salvation includes healing.¹⁰⁵ Roberts gave no treatment pertinent to resurrection.

Outler. In 1954, Outler pointed out differences between Christianity and psychotherapy in their theoretical perspectives; he called them alternate faiths.¹⁰⁶ Outler proposed an alliance, in which Christianity would provide the wisdom about the ultimate questions, whereas psychotherapy would provide the practical techniques for "repair and guidance of human behavior."¹⁰⁷ In examining the area of "the human possibility (salvation)," he saw agreement between psychotherapy and Christianity in their affirmations of authentic existence, but strong disagreement between their views of death.¹⁰⁸ Psychotherapy, according to Outler, considers death to be extinction. In discussing Christian ideas of death, Outler did not use the word "resurrection," but described something very much like it when he said the "Christian hope of immortality" includes a "very realistic idea of death--of real extinction--but

¹⁰⁵J. Lapsley, Salvation and Health (Philadelphia: Westminster Press, 1972), p. 46.

¹⁰⁶A. Outler, Psychotherapy and the Christian Message (New York: Harper & Brothers, 1954), pp. 44-45.

¹⁰⁷*Ibid.*, p. 55. ¹⁰⁸*Ibid.*, p. 185-188, 190.

matches it with the strong affirmation that God who gave us life wills to renew it. . . ."¹⁰⁹ The "psychological import" of this includes such qualities as Christian fortitude, but such a statement from Outler does not really give much (or any) help for the actual work of pastoral counseling.¹¹⁰

Oates. Oates (1962) started from the Protestant pastoral heritage and urged that pastoral counseling should draw from its religious heritage and not just from secular psychotherapy.¹¹¹ He made a case for the religious-existential dimension in all human problems by emphasizing that people tend to place a theological interpretation on all experiences (e.g., bereavement, unwed mother releasing her baby for adoption, etc.).¹¹²

Anthropologist Margaret Mead once said, ". . . the simplest cross-cultural model that is relevant to mental health and to religion is the establishment of the ability to hope. . . ."¹¹³ Oates agreed, saying that people do not come to a pastoral counselor until they have reached some measure of despair; they are seeking hope.¹¹⁴ Ogden might say that they are, while in a boundary situation, seeking

¹⁰⁹Ibid., p. 187.

¹¹⁰Ibid., p. 189.

¹¹¹W. Oates, Protestant Pastoral Counseling (Philadelphia: Westminster Press, 1962), pp. 11, 20.

¹¹²Ibid., p. 226.

¹¹³Ibid., p. 76.

¹¹⁴Ibid.

reassurance in their original confidence that life is worthwhile.

When we earlier discussed Religious-Existential Counseling, I mentioned a dramatic example by Oates of the apparent religious problem which hides a psychological problem. He was approached by a woman who asked, "How can I be saved?" When he scheduled an appointment with her for just three days later, she expressed concern: "If I should die before then, would I go to hell?" Subsequent counseling revealed the psychological problems that lay behind the eschatological questions.¹¹⁵ This example reminds us again that a glib answer to an eschatological question (e.g., about resurrection) could miss entirely the actual needs of the counselee.

Thornton. The purpose of Thornton's book (1964) was to demonstrate that "pastoral counseling raises questions that require theological answers" and that "theology is enhanced when it is subject to the scrutiny of these same questions."¹¹⁶ He devoted a chapter to showing that there are no walls between pastoral counseling and psychotherapy; i.e., the pastoral counselor should not arbitrarily exclude useful psychotherapeutic techniques.¹¹⁷ Then he interpreted

¹¹⁵Ibid., pp. 77-79.

¹¹⁶Thornton, p. 22.

¹¹⁷Ibid., Ch. 4.

case studies (which had religious content) in theological terms, but not in terms of resurrection. Finally, following Bonhoeffer, he described salvation as "ultimate," and health as "penultimate."¹¹⁸ Lapsley's comments on Thornton are interesting here. Lapsley describes Thornton's health-salvation relationship as:

. . . similar to a two-stage rocket, in which the first stage must be fired before getting to the second. . . . [This] has the disadvantage of an 'all or nothing at all' model. Unless one attains a certain optimum level of health, presumably [one] could never 'encounter' God at all.¹¹⁹

Thornton's reflections are interesting, but do not really address our question.

Lapsley. Lapsley's book (1972) deserves special attention because it partly utilizes process philosophy.¹²⁰ We also use process thought, but in a different way. Lapsley's goals and approach are different from ours, but he does serve as one illustration of a way to apply process thought in pastoral counseling.

He combines process philosophy with psychoanalytic ego psychology.¹²¹ His Biblical treatment is broad-brush as he traces general concepts of salvation and health through the Old and New Testaments, and through church history.¹²²

¹¹⁸Ibid., pp. 70-71.

¹¹⁹Lapsley, p. 48.

¹²⁰Ibid., p. 25.

¹²¹Ibid.

¹²²Ibid., Ch. 2.

Drawing upon Whitehead, he discusses "perpetual perishing" (which we will develop from Ogden's thought in our Chapter 4); then Lapsley describes "salvation from the perishing of time" and salvation as "a progressive response to the lure of God toward the realization of beauty. . . ." ¹²³ Next he formally defines "health" as the "relatively active potential for appropriate functioning which any individual possesses at any given time." ¹²⁴

From all this, Lapsley develops a six-level hierarchical model which is compatible with Maslow's well-known hierarchy of needs. ¹²⁵ Salvation is not guaranteed at any level and is somewhat possible at all levels; but salvation potential does increase from the first through the sixth level. Persons who reached the sixth level include Jesus and St. Francis of Assisi. ¹²⁶

What implications does this model have for ministry? Lapsley applies it to pastoral care in several ways. For example, different levels in parishioners draw upon different personal qualities in the minister. Also the level of the church member determines the type of shepherding; e.g., the minister decides whether or not to take the initiative in approaching children, teenagers, or adults according to their presumed level. ¹²⁷ Thus Lapsley's

¹²³ Ibid., p. 57.

¹²⁴ Ibid., p. 71.

¹²⁵ Ibid., pp. 110-111.

¹²⁶ Ibid., p. 112.

¹²⁷ Ibid., pp. 147-158.

approach gives the pastoral counselor a way of looking at people, and (unfortunately) of pigeonholing them. He does succeed in developing a Christian anthropology which may be helpful to those counselors who like to classify and label their counselees; this feature does not appeal to me. His assertion that salvation is to some extent possible at all levels is encouraging. But, even though his model shares one of the elements of our thinking, he does not develop it in a way that illumines our particular problem.

CONCLUSIONS

We have found that "resurrection" could be a potential resource in all of the types of pastoral counseling which we examined: Supportive, Crisis, Educative, and Religious-Existential. Death, dying, and bereavement provide important opportunities, but certainly not the only ones. For example, other important applications center upon here-and-now psychological problems which stem from the existential anxiety related to "perpetual perishing" and the transiency of our achievements.

Also we have found that our analysis of human needs, definition of pastoral counseling, and description of the nature of the church are all quite compatible with the theological position (of Schubert Ogden) that we have chosen as our hermeneutical tool. This tool will be defined and used in the next chapter.

The books and articles we have considered thus far

have not solved our problem for us. But they have illustrated the difficulties of modern authors in addressing the largely secular persons of today on topics such as resurrection. Furthermore, they have given evidence of the importance of integrating traditional religious symbols with pastoral counseling, and thus enhanced our desire to attempt that integration. We want to avoid misuse of the symbols in pastoral counseling, but instead to find ways in which they can be living resources in a counseling relationship of shared meanings.

Chapter 4

INTEGRATION

THE HERMENEUTICAL PROBLEM

Introduction

A succinct statement of our hermeneutical problem has been given by Smart: interpretation requires not only finding out what passages meant in the past, but also what they mean today.¹ In other words, we must attempt to bridge the gap between the ancient world and our own. In Chapter 2, we saw some of the conclusions (by various modern scholars) about the meaning and significance of the resurrection for Paul; i.e., what the resurrection meant to Paul. For convenience, I will recapitulate briefly a few of those conclusions here.

1) Baillie showed that Paul connected the "atone-ment" not only with the cross and passion, but also with the resurrection.² 2) Bultmann pointed out, among many other things, that for Paul the salvation-occurrence was a

¹J. Smart, The Strange Silence of the Bible in the Church (Philadelphia: Westminster Press 1970), Ch. 3.

²D. Baillie, God Was in Christ (New York: Charles Scribner's Sons, 1948), p. 199.

victory over cosmic powers.³ 3) Evans stated that the resurrection was so important to Paul that to deny the resurrection would be to negate the whole faith.⁴ Also, for Paul, the significance of the resurrection included: (a) Jesus was "raised for our justification"; (b) "if you believe . . . that God raised him from the dead you will be saved."⁵ Furthermore, in Paul's writings:

At first, the resurrection is "simply appealed to as a guarantee" that those who have died would still be able to participate in the parousia (1 Thess. 4:13); the raised-from-the-dead Jesus "delivers us from the wrath to come" (1 Thess. 1:10). Later, in Phil. 3:20-21, Jesus is Lord and Savior not because he delivers us from future wrath, but because he will change our lowly body to be the same as his glorious (resurrection) body. But in Galatians 1:4, the resurrected Christ is deliverer not from future wrath, nor from lowly to glorious body, but from the present evil age." In Romans, resurrection takes on an "interior quality": we "belong through death and resurrection to him who through death and resurrection lays claim to all men, dead or alive (Rom. 14:7 ff.)."⁶

4) Bornkamm said that for Paul the resurrection constituted the "turning point of the ages."⁷ The reader is referred to Chapter 2 for other conclusions about Paul's thought.

As they stand, these statements about what Paul meant seem quite remote from the counseling situations

³R. Bultmann, Theology of the New Testament (New York: Charles Scribner's Sons, 1955), II, 153.

⁴C. Evans, Resurrection and the New Testament (Naperville, IL: Allenson, 1970), p. 4.

⁵Ibid., pp. 133, 136. ⁶Ibid., pp. 156, 164, 167.

⁷G. Bornkamm, Paul (New York: Harper & Row, 1971), p. 199.

described in Chapter 3. To bridge the gap between them we need to adopt a theology which will serve as a hermeneutical tool for interpreting the resurrection. In selecting a particular theology, I am aware that I am choosing one out of many conflicting ways of interpretation; as Keck reminds us, "the theme of the resurrection is a battleground littered with many broken lances and much pierced armor."⁸

For the reasons detailed in Chapter 1, I have chosen the theological position of Schubert Ogden. His position modifies the existentialism of Bultmann and combines it with the process thought of Charles Hartshorne. I will use Ogden to interpret Paul's thought, and then apply that interpreted thought to pastoral counseling.

Demythologizing

Because Bultmann's proposals for demythologizing have been construed in various ways, we must adhere strictly to Ogden's assessment of Bultmann. Ogden agrees with Bultmann that demythologizing is necessary, but that Bultmann does not go far enough. As we will see, Ogden "demythologizes Bultmann."

The theological statements of the New Testament (including those of Paul) are not understood today because

⁸L. Keck, A Future for the Historical Jesus (New York: Abingdon Press, 1971), p. 232.

they are expressed in terms of a "mythological picture of the world" that we cannot share.⁹ This mythological world-picture is defined as one in which:

(1) The nonobjective reality that man experiences as the ground and limit of himself and his world is 'objectified' and thus represented as but another part of the objective world; (2) the origin and goal of the world as a whole, as well as certain happenings within it, are referred to nonnatural, yet 'objective' causes.¹⁰

Furthermore, the modern person has a "closed inner unity"; i.e., is not exposed to invasion by divine or demonic powers.¹¹

Because such a mythological world-picture conflicts with the world of modern science, and the message of the New Testament is bound up in that mythological world-picture, the message is inaccessible to most modern persons. But the truth in the myths can be separated from their outmoded form; i.e., the myths can be demythologized.¹² Thus "the true meaning of myth is not to present an objective world-picture," but to express "how man understands himself in the world."¹³ Hence the "mythology of the New Testament . . . is not to be interpreted in terms of its objective statements, but in terms of the self-understanding to which they

⁹S. Ogden, Christ Without Myth (New York: Harper & Row, 1961), p. 24.

¹⁰Ibid., p. 27.

¹¹Ibid., p. 37.

¹²V. Harvey, Handbook of Theological Terms (New York: Macmillan, 1964), p. 67.

¹³Ogden, p. 25.

give expression."¹⁴ As is well known, Bultmann proposed to carry out this interpretation using the existentialism of the early Heidegger.¹⁵

Ogden reduces all of Bultmann's thought on this topic to two major propositions:

1. Christian faith is to be interpreted exhaustively and without remainder as man's original possibility of authentic existence as this is clarified and conceptualized by an appropriate philosophical analysis.¹⁶

2. Christian faith is actually realizable, or is a 'possibility in fact,' only because of the particular historical event Jesus of Nazareth. . . .¹⁷

Ogden accepts the first proposition, but argues vigorously against the second proposition, saying that it is incompatible with the first.¹⁸ Indeed, the second proposition is itself mythological by Bultmann's own definitions.¹⁹

Ogden reformulates the proposition as follows:

2. Christian faith is always a "possibility in fact" because of the unconditioned gift and demand of God's love. . . ; the decisive manifestation of this divine love, however, is the event Jesus of Nazareth. . . .²⁰

Since we are concerned with the thought of Paul, it is interesting to note that Paul provides Ogden with his scriptural bases for developing this view. For example,

¹⁴Ibid., p. 40.

¹⁵Ibid., pp. 44 ff.

¹⁶Ibid., pp. 112, 146.

¹⁷Ibid., p. 112. Italics mine.

¹⁸Ibid., pp. 112 ff. ¹⁹Ibid., p. 120.

²⁰Ibid., p. 153. Italics mine.

Ogden uses Romans 1:20f. to show that all persons know God (i.e., have the possibility of authentic existence) even without Jesus.²¹ Similarly, Ogden uses 1 Cor. 15:24-28 ("then the Son himself will also be subjected") to show that for Paul, "God alone is the final source of authentic human life."²² Furthermore, Ogden cites 1 Cor. 3:23 ("you are Christ's; and Christ is God's") to demonstrate that the New Testament is theocentric rather than christocentric.²³

Thus, Ogden develops his "Christ without myth." For Ogden, authentic human existence is possible apart from Jesus.²⁴ Christ is not "manifest only in Jesus and nowhere else."²⁵ Instead, the claim "only in Jesus Christ" means that "the only God to be found anywhere--though he is to be found everywhere--is the God who is made known in the word that Jesus speaks and is."²⁶ Ogden equates "the Christ" with the "final reality of God's love."²⁷ Jesus, in his office as the Christ, was the bearer of God's love.²⁸ Jesus re-presents (presents again) the possibility of authentic existence.²⁹

The implications of Ogden's radically demythologized view for interpreting "resurrection" will be treated in a

²¹Ibid., p. 142. ²²Ibid., p. 143. ²³Ibid.

²⁴Ibid., p. 154. ²⁵Ibid., p. 156.

²⁶Ibid., p. 144. ²⁷Ibid., p. 161.

²⁸Ibid., p. 160. ²⁹Ibid., p. 161.

later section of this paper.

God

Ogden does not agree with Bultmann that Heidegger's analysis of human existence is adequate (by itself) to give an existentialist interpretation to the meaning of theological statements.³⁰ Instead, it must be supplemented by Hartshorne's dipolar theism.³¹ In other words, Heidegger gives us a way to analyze human life; Hartshorne gives us a way to analyze divine life.

A complete exposition of dipolar theism would be much too lengthy and throw the present study completely out of balance. Therefore, we will assume that the reader has some familiarity with this concept of God and list only a few key features.

The God of classical theism was monopolar, but the Hartshorne-Ogden God has two poles or aspects: an abstract pole and a concrete pole. The abstract pole refers to God's "absolute, eternal, and necessary existence."³² The concrete pole refers to God's "dependent, related, and contingent actuality."³³ Many pairs of apparent contraries

³⁰S. Ogden, The Reality of God and Other Essays (New York: Harper & Row, 1966), p. 172.

³¹Ibid.

³²A. Gragg, Charles Hartshorne (Waco, TX: Word, 1973), p. 83.

³³Ibid.

may be asserted of God, because each contrary of any pair applies to a different pole of God.³⁴ For example, God is both immutable (in his abstract aspect) and mutable (in his concrete aspect).

God is supreme, yet relative to all. He is "perfect" in the sense that he is the "self-surpassing surpasser of all."³⁵ God is "supremely relative to all our achieved actualities."³⁶ He participates in our rejoicing and in our suffering. Therefore, because our contingency becomes his, "there is chance and tragedy even for God."³⁷

Hartshorne's panentheism (all-in-God) agrees with traditional theism that the "divine individuality . . . must be logically independent; i.e., must not involve any particular world."³⁸ It agrees with pantheism that "God cannot in his full actuality be less than or other than all-inclusive."³⁹ Thus, God includes us all.

An appropriate analogy is that God is related to the world as our minds are related to our bodies.⁴⁰ Also,

³⁴Ibid., p. 86.

³⁵C. Hartshorne, The Divine Relativity (New Haven: Yale University Press, 1948), p. 20.

³⁶Ibid., p. 58.

³⁷C. Hartshorne, A Natural Theology for Our Time (La Salle: Open Court, 1967), p. 123.

³⁸Hartshorne, Divine Relativity, p. 90.

³⁹Ibid.

⁴⁰Ogden, Reality of God, p. 178.

God knows the actual as actual and the possible as possible. All of our joys and sorrows contribute to the developing life of God; and because he is supreme, he never forgets them. God has "pure unbounded love" for the world.⁴¹

From the preceding brief description, we see that the Hartshorne-Ogden God is temporal, social, personal, loving, and therefore very Scriptural.⁴²

Jesus' Resurrection and Our Resurrection

We have developed our hermeneutical tools by sketching briefly the theological position of Ogden regarding demythologizing, the Christ, Jesus, and God. We are almost ready to utilize Ogden to interpret Paul's thought. But first we should point out that the resurrection of believers is always related to the resurrection of Jesus.⁴³ For example, Titus uses 1 Cor. 15:13-16 and 1 Cor. 15:20-23 to demonstrate the relationship.⁴⁴ Because of the close connection in Paul's thought between our resurrection and the resurrection of Jesus, we may appropriately apply our interpretation to both.

⁴¹Ibid., p. 177.

⁴²Ibid., pp. 58, 161, 163.

⁴³E. Titus, "Resurrection," in J. Hendricks et al., Christian Word Book (New York: Abingdon Press, 1968), pp. 260-261.

⁴⁴Ibid., pp. 262-263.

EXISTENTIALIST INTERPRETATIONS OF "RESURRECTION"

Anthropocentric Interpretations

Ogden insists that the interpretation of eschatological symbols (such as resurrection) is a proper part of the theological task. As might be expected he holds that:

Rightly understood, all talk of . . . the resurrection of the body . . . is mythological talk, whose use and . . . meaning is to re-present an understanding of human existence.⁴⁵

In this he agrees with other post-Bultmannians such as Willi Marxsen. Marxsen denies that Paul's expectation of a resurrection had anything to do with Paul's Christianity; instead, it was merely "a part of his outlook as a former Pharisee."⁴⁶ Marxsen then proceeds to give a typical existential interpretation in terms of authentic existence.⁴⁷

But Ogden objects to the one-sided interpretations of the eschatological symbol "resurrection" by some existentialist theologians. Such interpretations are one-sided because they are excessively anthropocentric. A typical interpretation of this type says that the meaning

⁴⁵Ogden, Reality of God, p. 211.

⁴⁶W. Marxsen, The Resurrection of Jesus of Nazareth (Philadelphia: Fortress Press, 1970), p. 179.

⁴⁷Ibid., pp. 182-184.

of the symbol "resurrection" is "to re-present a possibility of self-understanding."⁴⁸ To be "raised up" means to have an authentic self understanding.⁴⁹ The meaning of "death" is not physical death, but a "false or inauthentic understanding of one's existence."⁵⁰ In short, resurrection means the "possibility of new and authentic human existence which the decision of faith concretely actualizes."⁵¹

Ogden does not say that such interpretations are incorrect. In fact, he uses the thought of Paul (in Romans 6) to support such an interpretation.⁵² But this is just one of the motives for the New Testament use of "resurrection," and it is not the primary motive.⁵³ Instead, the primary motive is to refer to the nature of God.⁵⁴ This will be explicated in the following section.

A Properly Theocentric Interpretation

Because God raised Jesus from the dead, an appropriate interpretation requires that our "decision" be preceded by the gracious action of God.⁵⁵ In other words, God raises us up (by making us objects of his love); then

⁴⁸Ogden, Reality of God, p. 215.

⁴⁹Ibid. ⁵⁰Ibid.

⁵¹Ibid., p. 216. ⁵²Ibid.

⁵³Ibid. ⁵⁴Ibid. ⁵⁵Ibid.

we may decide to accept God's love and have a new, authentic existence. In Ogden's words: "before resurrection is our decision, it is God's decision."⁵⁶ Resurrection may refer more to the quality of human life than to the quantity thereof, but resurrection refers primarily to the "quality of God's life--to the pure unbounded love . . . whereby our creaturely lives . . . are alone endowed with everlasting significance."⁵⁷

Here Ogden draws upon the concept of the neoclassical, dipolar God which was sketched earlier. We are all "embraced everlastingly by the love of God"; and by making us the objects of his love, God "accepts us all into his own everlasting life."⁵⁸ We can decide to accept God's love (i.e., decide for authentic existence), but we cannot decide that we are "destined for eternity to be raised up . . . by being incorporated in every present into God's everlasting life."⁵⁹ Because everything we do contributes to God's endless life, Ogden suggests that the appropriate question is not that of the fundamentalist's bumper sticker, "Where will you spend eternity?" but instead, "How and in what ways will you spend time?"⁶⁰

Authentic existence. Because "authentic existence" is a somewhat technical term in existential philosophy,

⁵⁶Ibid., p. 219.

⁵⁷Ibid., p. 220.

⁵⁸Ibid., pp. 220, 226.

⁵⁹Ibid., p. 227.

⁶⁰Ibid.

and is variously interpreted by theologians, we should clarify what it means for Ogden in his interpretation of Paul. For Ogden, to decide for authentic existence is to decide to accept God's love (which is always present).⁶¹ This decision frees one for a life of authentic existence: "returning love for God and for all the others whom God also embraces in his love."⁶²

Resurrection as present and future. Bornkamm and Van Harvey both draw upon Romans 6:1-11 to show that Paul viewed resurrection as being both present and future. The person of faith already shares in the risen life; yet, resurrection is also future.⁶³ Does Ogden's interpretation do justice to this aspect of Paul's thought? Ogden's existentialism certainly accounts for the "present" component of resurrection; we may have a new and authentic existence in the present. But beyond this, Ogden's dipolar theism accounts for both the present (clearly) and the future (in a certain sense). Because everything that happens in the present is taken up, moment by moment, into the divine life, resurrection is present. But because nothing ever dies in that divine life but is preserved into the future, resurrection is also (in that sense) future.

⁶¹Ibid.

⁶²Ibid.

⁶³Bornkamm, p. 190; see also Harvey, pp. 206-207.

Physical death. The existentialist interpretations of resurrection which we discussed earlier as being excessively anthropocentric did not use the word "death" in its straightforward meaning. We saw that such interpretations use "death" to refer to "inauthentic existence." But in pastoral counseling we cannot overlook the fact of literal, physical death. As was emphasized in Chapter 3, people will request or need pastoral counseling in several circumstances related to physical death: pervasive anxiety about death, fear of impending death, the process of dying, and grief upon bereavement. Therefore, we must consider whether our interpretation of Paul and resurrection allows us to speak of physical death.

Yes, Ogden's interpretation does treat the problem of physical death: we are resurrected by being taken up into God's everlasting life. Ogden does not argue for subjective survival as experiencing selves, but leaves the question open. He does deny that the New Testament, once it is demythologized, requires belief in subjective survival.⁶⁴ Thus Ogden's interpretation of Paul's eschatological statements suggests a "resurrection" which gives everlasting life not to persons but to personal experiences.⁶⁵ Because the significance of our lives comes from their contribution to God's life, this view of

⁶⁴Ogden, Reality of God, pp. 229-230.

⁶⁵Gragg, p. 71.

resurrection requires that we change from primarily loving ourselves to truly loving God.⁶⁶

Perpetual perishing. Even if we were assured of continued subjective experience after physical death, we would still face the problem of another kind of "death": perpetual perishing.

Here and now in every present, we are each involved in that inevitable transience of all our moments of experience. . . . No sooner has the present moment . . . achieved its satisfaction than it slips away from us into the past, whence our poor powers of memory and appreciation are unable to recall it into living immediacy.⁶⁷

Ogden sees this transiency, or perpetual perishing, as the existential problem which is more serious than that of physical death.⁶⁸ Certainly it must be a major part of the concerns which necessitate the religious-existential counseling described in Chapter 3. Based upon personal experience, I think that the relentless disappearance of joys, achievements, projects, and causes into the "nothingness of the past" plays a definite part in the mid-life identity crises which frequently occur in our society.

To this condition, "resurrection" speaks directly. For the sharing of our joys , the consolation of our sorrows, and each achievement are taken up moment by moment into God's life. There, "every moment retains its

⁶⁶Ogden, Reality of God, pp. 221-222.

⁶⁷Ibid., p. 224.

⁶⁸Ibid.

vividness and intensity forever within his completely perfect love. . . ."69 Here we have a concept of resurrection which seems most appropriate for a certain type of pastoral counseling. But how (and whether) this concept can be applied to pastoral counseling remains to be discussed.

The good news. What, then, is the good news of Jesus' resurrection that Paul preached? According to Ogden's interpretation of Paul, the "significance of Jesus' resurrection is that whenever . . . death to self takes place, the promise of 'a new creation' in and under [God's unconditioned] love thereupon begins to be fulfilled."70 We have seen above how Jesus' resurrection is related to our resurrection both present and future, and to our resurrection both from physical death and from perpetual perishing. Now we must face the challenging task of attempting to apply Paul's interpreted thought to pastoral counseling.

APPLICATION OF PAUL'S DEMYTHOLOGIZED THOUGHT

We have already made some implicit applications to pastoral counseling in the preceding discussion. For example, we observed how the concept of resurrection, as applied to the existential problem of perpetual perishing,

⁶⁹Ibid., p. 226.

⁷⁰Ogden, Reality of God, p. 202.

speaks directly to some of the factors in mid-life crises. Similarly, we readily can see how the conceptual content of "resurrection as authentic existence" (properly interpreted) relates to the emphases of Kübler-Ross in her work on death and dying. In other words, the relating of concepts should be fairly straightforward. For we have chosen an existentialist interpretation of Paul's thought, and counseling problems all have an existential component (as was shown in Chapter 3). However, relating concepts to each other will not suffice; for the pastoral counselor must apply such ideas not on paper, but through relationships between and among people. Thus I must consider how this integration might be utilized most fruitfully in my soon-to-begin professional responsibility in the life of the church.

Another way of laying out our task is as follows. In each of the counseling areas described in Chapter 3 (Supportive, Crisis, Educative, and Religious-Existential) we carefully pointed out where religious resources (e.g., resurrection) are potentially useful. But in each case we also had to emphasize the dangers of misuse: either irrelevancy (as perceived by the counselee) or definite harm (such as blocking catharsis). Then in the previous sections of the present chapter we developed existentialist interpretations of "resurrection"; the conceptual relationships between the existentialist interpretations and the counseling problems are almost self-evident or have been

mentioned during the development. So in one sense, the desired integration has been achieved. But to actually put all this into practice, we must go further. Specifically, we must consider: the breadth of pastoral care as inclusive of pastoral counseling; pastoral care as a function of the entire congregation (and hence the importance of growth groups); the context of pastoral care; and the renewal of religious language so that pastoral counseling may be truly pastoral.

Fortunately, we have guidance in this task from three quite recent books. We will begin by drawing insights from the contributions of Browning (1976).⁷¹

Browning and the Importance of Context

Browning's work is significant for us because he emphasizes the importance of shared "frameworks of meaning" in pastoral care. The title of his book refers to this as the "moral" context, but he also speaks often of the "religio-cultural" context.⁷² We also want to emphasize the sharing of frameworks of meaning (i.e., the establishment of a shared context), but for our purposes we will achieve greater clarity by using somewhat different terminology. The context we have in mind is

⁷¹D. Browning, Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976).

⁷²*Ibid.*, pp. 72, 109.

that context of meaning which resides in the historical movement known as Christianity, especially as that meaning is informed by (for the narrow focus of this project) the writings of Paul. With this narrowing of terminology, we can now proceed to draw upon Browning's contributions.

He begins with a point that already has been important in our study; viz., the modern situation prevents the uncritical application of the "symbols of our inherited religious traditions" to particular circumstances.⁷³ But in spite of this modern situation, he insists that pastoral counseling and secular counseling should differ from each other.⁷⁴ This difference is that "the pastor's frameworks of meaning about various dimensions of life should be clear and obvious . . . to the people who come for help in times of need."⁷⁵ Thus an adequate theory of pastoral care and counseling "must be able to show what is 'Christian' or 'pastoral' about what the minister . . . does. . . ."⁷⁶ In other words, Browning emphasizes the Christian context of pastoral care,⁷⁷ and thinks that pastoral counseling should see itself as "fundamentally influenced" by that context.⁷⁸ Thus in developing a model of care, he argues that: "to help persons who are ill, mentally or physically,

⁷³Ibid., p. 14.

⁷⁴Ibid., p. 16.

⁷⁵Ibid.

⁷⁶Ibid., p. 19.

⁷⁷Ibid., p. 72.

⁷⁸Ibid., p. 105.

the church must have a context of meaning in which to place the phenomenon of illness."⁷⁹

Before the pastoral counselor can concentrate on the dynamic and emotional components of the counseling situation, this context of meaning must have been established.⁸⁰

Therefore, Browning sees that the minister has a task that is prior to the doing of counseling. The minister's "first and foremost contribution to the . . . care for troubled persons in our society" is to help establish this context by helping "create, maintain, and revise the normative value symbols. . . ."⁸¹ The minister does this not as an isolated individual, but by facilitating the efforts of the members of the church to develop a framework of meanings which is significant for their lives.⁸² Ideally, before counseling the ill and dying the minister should have helped the community create, from its heritage, a view of the meaning of illness and death.⁸³

We will see below that Browning's ideas are compatible with John Cobb's proposals for renewing religious language. All of this emphasizes the breadth of pastoral care, of which pastoral counseling is a part. In a sense, pastoral care may be construed so broadly as to include preaching, teaching, Biblical study, and almost every

⁷⁹Ibid., p. 97.

⁸⁰Ibid., p. 98.

⁸¹Ibid.

⁸²Ibid., p. 106.

⁸³Ibid., p. 109.

phase of the minister's task. For if pastoral counseling (to be truly pastoral) must rest upon a framework of shared meanings, then none of the activities named above are unimportant to the development of that framework. In other words, even though this project has aimed at the integration of just two curricular areas, it has brought again to awareness that all such areas must be integrated into the life and work of the minister.

Cobb and the Renewal of Religious Language

In his very recent Theology and Pastoral Care (1977), John Cobb makes proposals which are helpfully relevant to our topic.⁸⁴ He starts with a counseling case study in which the motivation of the minister to help the parishioner was Christian, but the counseling activities of the minister were entirely secular.⁸⁵ Part of this discrepancy Cobb attributes to the difficulty in sharing the language of faith usefully in daily life.⁸⁶ Cobb follows this with another case study involving counseling sessions between a minister and two persons (husband and wife); again, the absence of a common theological language prevented the minister from effectively utilizing pastoral resources in the counseling.

⁸⁴J. Cobb, Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977).

⁸⁵*Ibid.*, pp. 5-9.

⁸⁶*Ibid.*, pp. 8-9.

Near the end of his book, Cobb points out that most of his language has been post-Christian instead of traditional.⁸⁷ To illustrate what he means by "post-Christian" language, presented below is a post-Christian statement of the traditional "crucifixion must precede resurrection":

Growth is never the simple addition of something new to what is already present. If it were, it would not be resisted so strongly. Instead, to add the new is to change the old. . . . Because we identify with . . . what we already are . . . the opportunity for growth is always also a threat. We can let the not-yet transform us only by letting go of what we are.⁸⁸

Cobb says that such ways of speaking are necessary to enter into contemporary discussion, but are not fully satisfactory.⁸⁹ This is because the traditional rhetoric and imagery contain meanings that are lost in other ways of speaking.⁹⁰ Yet, as has been emphasized in the present project, we cannot simply return to the ancient world view.⁹¹ Thus Cobb is speaking directly to our topic when he points, with dissatisfaction, to the "gap in most liberal churches between the language of the Scriptures and hymns and the language used in . . . the counseling sessions. . . ."⁹² The power that is present in those Scriptures and hymns should also be available, Cobb thinks, in a pastoral counseling situation.⁹³

⁸⁷Ibid., p. 58.

⁸⁸Ibid., pp. 51-52.

⁸⁹Ibid., p. 58.

⁹⁰Ibid.

⁹¹Ibid., p. 59.

⁹²Ibid., p. 58.

⁹³Ibid.

Of course, Cobb recognizes and admits that this is difficult; but he urges that it be attempted so that counseling may be more fully informed by the Christian heritage.⁹⁴ To do so, he calls for a renewal of theological language such that the use of Biblical language (e.g., resurrection) by modern Christian people makes their modern experiences more clear and meaningful.⁹⁵ Only when Biblical language can be used to interpret ordinary life will it be suitable to use such language in counseling.⁹⁶

We hope that the existentialist interpretation of Paul which we are using will indeed, because it deals with human existence, help make Biblical language useful for interpreting ordinary life. But to do so, the interpretation must not remain the exclusive possession of the minister. Instead, we must recall Browning's emphasis on the shared frameworks of meaning. In other words, pastoral care (in all the aspects mentioned in our discussion of Browning) should include making religious language meaningful and natural so that it could then be used in pastoral counseling.

Pluralism within the Church.

As we have repeatedly pointed out, our interpretation, our hermeneutical tool, is just one among many that are possible. And, of course, no single interpretation will

⁹⁴Ibid., p. 61.

⁹⁵Ibid.

⁹⁶Ibid., p. 62.

meet the needs (intellectual or emotional) of everyone within a congregation. No matter how small the congregation, diversity of views will be encountered. What then is the value, for pastoral counseling, of an interpretation of Paul? Cobb treats the problem of pluralism by suggesting that an interpretation is better than no interpretation.⁹⁷ The practical issues of pastoral counseling cannot be avoided, and the pastor will either obtain help from some interpretation of the Christian faith or from outside the faith.⁹⁸

Also, in striving for a shared framework of meaning and a shared context in which counseling can take place, we are not necessarily striving for identical meanings. Although "resurrection" might signify one thing to the minister and another thing to a specific parishioner, we hope that both persons mean something by it and that each knows what the other means. This would constitute the shared framework upon which pastoral counseling could build.

Furthermore, the pluralism of viewpoints within a congregation could be a blessing rather than a curse. For when (in the next section) we examine pastoral care through growth groups, we will see that the diversity itself may--when shared and explored in a group--contribute

⁹⁷Ibid., p. 74.

⁹⁸Ibid.

not only to understanding but also to growth (a goal of pastoral counseling).

Clinebell and Growth Groups

We have examined the importance of shared framework of meanings in the church (Browning) and the need to renew religious language so that it makes modern experiences meaningful to Christian people (Cobb). Taking a broad view of pastoral care, we saw that almost all of the minister's tasks contribute to these goals. But the minister cannot (and should not) do all this as one individual "acting upon" the congregation. Instead, the appropriate form of pastoral care is for the minister to facilitate the efforts of the members to mutually reach the goals. In fact, the mutuality of the goals (i.e., the sharing of contexts and language) requires mutuality in the means used to reach them.

How can the minister exercise this kind of pastoral care upon which pastoral counseling must be founded if it is to utilize the Scriptural heritage of the Christian tradition? The most feasible way is through the use of spiritual growth groups.⁹⁹ Such groups have at least five advantages over individual efforts.¹⁰⁰ 1) They make it possible for the minister to use time more efficiently.

⁹⁹H. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972).

¹⁰⁰H. Clinebell, Jr., Basic Types of Pastoral Counseling (New York: Abingdon Press, 1966), p. 207.

2) They often are more effective in achieving growth.
 3) They reach people who might not come to individual counseling. 4) They permit people to help each other. This allows people to be helped by helping. Also, as Cobb affirms, "Christians are called to help their neighbors grow to the fullness of Christian existence."¹⁰¹
 We might even say that we are called to help our neighbor experience the resurrection life. 5) They have been shown to be suitable for use in the church.¹⁰²

Growth groups are applicable to all of the types of counseling which were discussed in Chapter 3. Thus "spiritual" growth does not have to be limited to groups labeled as such, but should be part of all groups.¹⁰³ For our present purpose, the important point about any of these groups (specifically-designated "spiritual growth," or crisis support, or educative counseling, etc.) is that "theological truths become experiential realities" through relationships in the group.¹⁰⁴ Leslie frankly says that resurrection takes place in groups.¹⁰⁵ According to that portion of our existentialist interpretation of resurrection which accounts for present resurrection, Leslie's

¹⁰¹Cobb, p. 41.

¹⁰²Clinebell, People Dynamic, pp. 128-135.

¹⁰³Ibid., p. 131.

¹⁰⁴Ibid., p. 129.

¹⁰⁵R. Leslie, Sharing Groups in the Church (New York: Abingdon Press, 1970), pp. 110-114.

statement is undoubtedly correct. Similarly, Clinebell translates "crucifixion precedes resurrection" as follows: groups produce the painful death of "defenses and patterns of relating" which are "life-constricting"; this death is followed by "more intimate, vital relationships."¹⁰⁶ In my own experience of facilitating a bereavement recovery group among church members, the group discussion never moved to the reassurances which are "speculative" (e.g., resurrection, life after death) but often moved to the reassurance of the church as a caring, supporting community. I took this to be another example of the importance of experiential grace.

But we must not neglect the growth groups where the shared context (Browning) and renewed language (Cobb) are specifically sought--at the cognitive level together with the experiential level. In groups such as "depth Bible study" groups, topics such as "Paul and the resurrection of Jesus" could be dealt with deliberately. Here is where the pluralism (which we discussed earlier) could be brought to conscious awareness. And when the varieties of views on this topic confronted each other, the confrontation could be expected to produce growth (through the formula of caring + confrontation = growth).¹⁰⁷ Thus the diversity of views within the group could cause the participants to consider

¹⁰⁶ Clinebell, People Dynamic, p. 130.

¹⁰⁷ Ibid., p. 8.

their ideas of the resurrection, and revise, deepen, and internalize them while developing a framework of shared meanings. As we saw in our study of Kübler-Ross, this development and internalization could help the person and the pastoral counselor deal with a terminal illness years later.

An interesting perspective on growth groups is provided by considering Caplan's conceptions of "worry work" and "anticipatory worry." In Chapter 3 we discussed his conclusions that "anticipatory worry" before a threat situation is beneficial, if done realistically in a supportive group.¹⁰⁸ In a sense, a growth group considering the ultimate issues in life is doing just that: anticipatory worry in a supportive group. (Of course, the group is also doing far more; viz., positive "growth work.") We could even say that the Christian church is always displaying a symbol (the cross) of the "threat situation" (death, variously interpreted). And the group's "worry work" (e.g., wrestling with the theme of the resurrection) could indeed lead to a hopeful outcome and growth.

Insiders and Outsiders

Unfortunately, most of what we have been describing is concerned primarily with persons already within the life

¹⁰⁸G. Caplan, An Approach to Community Mental Health (New York: Grune and Stratton, 1961), p. 56.

of the church. Establishing and maintaining a shared context and framework of meanings, and renewing religious language by making it meaningful and natural in ordinary life, all require participation. To the extent that pastoral counseling rests upon such foundations, the counseling applies to "insiders."

Of course, the notion of pastoral care could be broadened so greatly that it included the pastoral care of the entire general public. That is, the shepherd seeks out new sheep to bring into the fold. But this would be stretching the notion much too far for systematic discussion of our topic. Also, of course, the "outsider" who seeks counseling from a minister can be encouraged to become an insider. But I am thinking of the counselee who walks into the minister's office "off the street" with an immediate problem. Can the symbols of our Christian heritage be useful resources in such counseling? Can the counseling be "pastoral" and "Christian" in the sense intended by Browning?

No, I think not. If the only shared Christian heritage is that remaining from childhood or that absorbed from some unknown segment of popular culture, the use of a symbol such as "resurrection" would likely be irrelevant or harmful.¹⁰⁹ In such situations, the counseling will be pastoral in motivation but not in the use of specifically

¹⁰⁹Clinebell, Basic Types, p. 261.

Christian symbols and language.

It is interesting to note that as perceptive an interpreter as Reinhold Niebuhr faced an analogous problem. In his 1963 preface to a reprinting of his 1941 Nature and Destiny of Man, Niebuhr said that he now regretted having used some of the traditional religious symbols. In 1963 he "realized that my use of them obscured my essential thesis," and was no longer "so sure that the historic symbols will contribute much to the understanding" by modern people of the concepts he had discussed.¹¹⁰

An Example of Potential Application: The Fifty-Fifty Class

To bring our discussion to a close, we briefly present a concrete example of a group which could benefit from the application of Paul's demythologized thought. We will point out the relevance for the group of each of the counseling areas described in Chapter 3.

Consider the Fifty-Fifty Class of The First United Methodist Church in Santa Monica. The class started as the "young-married" group in the church, and many of the original members have remained throughout the years. But now these original members (and others who have joined during the subsequent decades) are at an average age of about 65 years. Increasing numbers of the former "young marrieds" are

¹¹⁰ Reinhold Niebuhr, The Nature and Destiny of Man (New York: Charles Scribner's Sons, 1941), I, viii.

widows or widowers. They are either retired or about to retire. The educational level is high, with many members being school teachers, or faculty or staff from the local junior college. Personal involvement is also high; the class has group social interactions besides the Sunday morning class meetings.

Clearly, this class is already a mutual support group, with the benefits of Supportive Counseling becoming evident as people rally round members in crisis. And the crises are increasing, both developmental and accidental: retirement, death of spouses, more frequent illness and hospitalization as age advances. The opportunities for Crisis Counseling are evident; e.g., bereavement recovery. As members more and more often attend funerals of their friends, existential anxiety increases: the remark of one of the more reflective members after a recent funeral ("It makes you stop and think; what does it all mean?") certainly suggests Religious-Existential Counseling. And they certainly are open to Educative Counseling; their Sunday morning classes are always oriented around Bible study.

This latter area, Educative Counseling, seems to be the opening to the needs for pastoral care and counseling which exist in the class. Although most would not like the label "counseling," many would be attracted by "Depth Bible Study." As the preceding description of their life situations implies, they could benefit greatly from the group-

stimulated growth involved in serious struggle with the themes of resurrection present and resurrection future; of resurrection from physical death and from perpetual perishing; and of God's pure unbounded love which endows our creaturely lives with everlasting significance.

Furthermore, most of the members are far from doddering; instead, they are one of the most active groups in the life of the church. Thus, as study of Kübler-Ross has made clear, they can continually and repeatedly decide for authentic existence. They have the potential of forming action-growth groups and caring teams.¹¹¹ They can again and again decide to accept God's love and thus be freed for a life of authentic existence: "returning love for God and for all the others who God also embraces in his love."¹¹² In other words, within the supportive group they can decide to be resurrected.

To achieve these desirable goals, how can the pastor use the concept of resurrection (as it has been interpreted herein) to facilitate the process of growth in such persons? This project has already pointed out the advantages of groups for this work and the suitability of the resurrection theme for meeting the special needs of the Fifty-Fifty Class. But what are the conditions under which the use of "resurrection" would be appropriate and constructive?

¹¹¹Clinebell, People Dynamic, p. 132.

¹¹²Ogden, Reality of God, p. 227.

Let us begin by recalling some negative precautions which were discussed earlier. Religious resources can be used too soon in pastoral counseling and thus be ineffective or harmful (pp. 60-61, 103). For example, a meaningful use of scripture with a dying patient occurred at the patient's request after a relationship had been established (p. 60). Also, the pastor should avoid blocking catharsis and thus delaying or preventing healing. These considerations imply that timing is important.

Timing is further emphasized when the minister takes seriously the writings of Browning and Cobb. As has been discussed (pp. 105-106), Browning says that a shared context of meaning must be established within the community before truly pastoral counseling can take place. Similarly (p. 109), Cobb asserts that only after Biblical language can be used to interpret ordinary life will it be suitable to use such language in counseling.

Furthermore, the minister should allow for the fact that the interpretation of resurrection presented herein is not common knowledge among parishioners; it certainly would be unfamiliar to members of the Fifty-Fifty Class. To take the problem of physical death as an example: initially the class would be surprised by the notion that we are resurrected by being taken up into God's everlasting life. Therefore time and opportunity must be provided for people to encounter and weigh new ideas before those ideas can have effective existential impact.

There are at least two situations which would be appropriate for introducing such interpretations of resurrection to members of the class and thus initiating group reflection and interaction. One situation would be a Depth Bible Study series (e.g., at Lent) which could involve the whole class. Another circumstance would be as part of a Grief Recovery Group involving a few members. In my experience, previous bereavement groups have contracted to have the leader provide some cognitive input in addition to facilitating discussion. "Resurrection" could be part of that input when the group was ready for it.

And when would the group be ready? I think the group would be ready only after two conditions had been met:

(1) after catharsis was no longer a primary need for any of the group members; (2) after a high level of trust and sharing had been established.

An illustration of how "resurrection" might be used constructively is provided by the following hypothetical extract from a bereavement group. Of course, this is just one example of a possible use of "resurrection" and pertains to a particular subtype (grief) of one type of counseling (crisis). Thus it is only illustrative, not exhaustive. The people are modeled upon actual participants in recent groups which I have facilitated; names have been changed.

Ruby is a 73-year-old widow; her husband was killed in an automobile accident six months ago. Dick (not a member of the Fifty-Fifty Class) is a 25-year-old whose

father died of cancer three years ago. Helen has been a widow for four years. The group has contracted for a second period of six weeks duration; this hypothetical extract is taken from the ninth meeting of the group, about half way through that evening's discussion.

Helen to Ruby: Are you still angry with the driver
[who caused death of Ruby's husband]?

Ruby: Yes, I'm afraid so. If it hadn't been for him, Ben would still be here. (Pause) But, you know, I don't get upset at the doctors any more. I was so mad at them when Ben died--I really wanted them to save Ben--it seemed that no one cared, not even the doctors. (Pause) But now I know someone cares--I know that all of you care.

Dick: We're pulling for you, Ruby.

Ruby: I know that. I really appreciate it too. I'm afraid I've unloaded a lot on you.

Dick: You've had a lot to unload.

Ruby: I really appreciate that. This group means a lot to me. I know you're behind me. (Pause) When I'm here, I don't feel so guilty any more. I don't know why I felt guilty about Ben dying. But you all were so understanding, and I found out how you felt when you were in my situation.

Helen: We do understand, Ruby.

(Silence)

Pastor: I sort of get the feeling that we're close to something here. Does anyone see any connection between what we're sharing now and what we talked about at the beginning of our past two sessions?

Helen: You mean the different ways of looking at resurrection?

Pastor: Yes.

Dick: Well, I think I see the crucifixion part of it--with Ruby, I mean.

Helen: Crucifixion--you mean the way things like anger and guilt have to be worked through and "die" before we can be resurrected?

Dick: Yeah. Like Ruby not being mad at the doctors any more, and not worrying about being guilty.

Pastor: Ruby, how do you feel about that?

Ruby: Well, I suppose those things have been crucified--or almost. Anyway, I don't spend so much time and energy being upset about them. So I guess I'm "resurrected" a little bit at least.

Helen: You look better, Ruby--really have more zip.

Ruby: Thanks. I've been feeling better too--when I'm with the girls [pre-school granddaughters] especially. You know, right after Ben died I didn't even want to baby-sit with them. I just wasn't interested in anything. But lately, I really am enjoying them again; I love those little girls so much. And I think God loves me again; I didn't think so when Ben died, but when I'm with those little sweethearts I feel like God is loving me through them.

Dick: Maybe when you're loving them, you're loving God right back--that's part of resurrection too.

Ruby: Maybe; I'll have to think about that. But I'm glad that God loves me again.

(Silence)

Pastor: Dick, it sounds like you're getting something out of our "resurrection" discussions.

Dick: Yeah; I never looked at things that way before.

Pastor: How do the rest of you feel about this? Do you want us to have more input along that line?

Helen: Yes--it helps get us started and sort of gives me a handle on things.

The foregoing extract was intended to illustrate one way in which "resurrection" could be used constructively in practice to help achieve the resurrection of a group member. The discussion of resurrection was introduced as

part of the cognitive input required by the group contract. Thus, even though one member was not part of the Fifty-Fifty Class, the group was able to develop a shared framework of meaning. The timing was chosen such that (1) Ruby's need for catharsis had greatly (though not entirely) diminished, and (2) the group members had a high level of trust and sharing.

The same guidelines developed for this one example should be generally applicable. For any type of pastoral counseling, the minister must be aware of the importance of timing and of prior shared meanings whenever resurrection is used as a resource.

CONCLUSIONS

As we pointed out in Chapter 1, a separate chapter for the conventional "Summary" will not be appropriate to this project. For the present chapter, by virtue of being an integration, is itself a summary, a summing up, a gathering together of previous strands. Therefore this conclusion section of the present chapter will serve as a summary and conclusion for the entire project.

In Chapter 2, we made a careful survey of some of the major, twentieth-century treatments of Paul and the resurrection of Jesus. The authors who were studied ranged from Kirsopp Lake (1907) through Norman Perrin (1974). Most of the treatments focused on 1 Cor. 15, with various authors also giving attention to other passages

such as Gal. 1:15-16, 1 Cor. 9:1, 2 Cor. 12:1-5, 2 Cor. 4:6, Phil. 2:6-11, and Romans 1:4. The detailed conclusions are summarized at the end of Chapter 2, but here we may mention the majority opinion regarding Gal. 1:15-16: 1) The "Damascus road" experience included a vision; 2) Paul came to understand that vision as a resurrection appearance; 3) Paul came to interpret the vision (understood as a resurrection appearance) as a direct, personal revelation to him from God; 4) Paul was referring to that revelation when he wrote that God was "pleased to reveal his Son to me."

All of the authors agreed that the resurrection was of decisive importance to Paul. Most of the authors, with regard to 1 Cor. 15, agreed that: 1) Paul was transmitting tradition, at least to the end of verse five; 2) Paul considered the appearance to him to be of the same kind as the appearances to others; 3) The resurrection was of soma, not of sarx; 4) Resurrection and exaltation were the same or closely related in Paul's thinking; 5) The date of the resurrection or exaltation is transmitted by Paul but cannot be determined; 6) The resurrection is not an event within objectively verifiable reality.

Of course, each author drew conclusions about the meaning and significance of the resurrection for Paul. These interpretations are listed throughout Chapter 2, and (for convenience) several are recapitulated at the beginning of the present chapter.

Next, in Chapter 3, we turned directly to pastoral counseling in today's church. After describing human personality needs and defining pastoral counseling in terms of growth and need satisfaction, we examined those types of pastoral counseling to which "resurrection" might be applicable. First we described Supportive Counseling as foundational for all the other types. Then we paid major attention to Crisis Counseling for both developmental and accidental crises. Since this type of counseling includes physical death and bereavement, the possibilities are especially great for misusing religious resources. But a survey of the literature on crisis counseling also showed the potential usefulness of meaningful religious symbols.

Educative Counseling can also utilize such resources, but even more important (as would be expected) is Religious-Existential Counseling. There is an existential dimension to every human problem, and the ways of dealing with that dimension are the ways characteristic of our religious heritage. Examination of this type of counseling increased our motivation to legitimately relate "resurrection" to the existential issues.

We closed Chapter 3 by reviewing the literature which relates Christianity to pastoral counseling in general. One such book utilized process thought, but did not develop it in a way that solved our particular problem. This review further emphasized the importance of integrating traditional religious symbols with pastoral counseling. But it also

showed that modern authors find it awkward to speak of resurrection to the largely secular persons of today.

Finally, in Chapter 4, we came to the heart of our problem: the attempt to link the resource (of the resurrection of Jesus) to today's pastoral counseling problems. In order to make that attempt, we had to develop a hermeneutical tool. We chose the theological position of Schubert Ogden, which modifies the existentialism of Bultmann and combines it with the process thought of Charles Hartshorne. We developed that tool with regard to demythologizing, the Christ, Jesus, and God. Then, after linking Jesus' resurrection and our resurrection, we presented Ogden's existentialist interpretations of Paul's thought.

According to those interpretations, Paul's view of the resurrection covers resurrection as present and future, and resurrection from both physical death and from perpetual perishing. An advantage of using Ogden is that he does not restrict his interpretation to the typical, excessively anthropocentric, discussions of authentic existence. He includes them, but goes beyond them to do more justice to Paul's thought.

Having demythologized and interpreted Paul's writings, we then considered how to apply those findings to pastoral counseling. We showed that to make such an application requires a shared "framework of meaning" between pastoral counselor and counselee. Similarly,

religious language must be renewed so that it is meaningful for interpreting ordinary life. Only then will such language (e.g., resurrection) be suitable for use in counseling. We further showed that shared "frameworks of meaning" and renewed religious language may be achieved even though there is pluralism within the church.

Next we proposed that the minister could best establish the shared meanings, which are preconditions for pastoral counseling, through the use of spiritual growth groups. Corresponding to each of the counseling areas described in Chapter 3, growth groups were suggested which would contribute to spiritual growth through experience of theological truths. The benefits of cognitive encounter with Paul's thought were also stressed.

We closed our discussion by presenting a concrete example of a group which could benefit from the application of Paul's demythologized thought. The needs of the group were displayed in pastoral counseling terms. Then we showed the way in which meaningful counseling could apply the thought of Paul and perhaps facilitate the resurrection of the persons in the group.

From all of this we may draw the following conclusions. Yes, the resource (of the resurrection of Jesus) can be applied to today's counseling problems in spite of two thousand years of changing world views. Furthermore, the theological position of Schubert Ogden may be used successfully as a hermeneutical tool to make that

application. But the application is neither routine nor automatic. Instead, it draws upon the full range of the minister's skills in pastoral care as well as those in counseling. Finally, professional responsibility in the life of the church will require integration of all curricular areas if it is to be fruitful.

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